

THE CHINESE RECORDER

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EDITORIAL

MEETING CHINA'S CHALLENGE

Attitude to Authorities. "Our institutions have to adopt some attitude and policy in relation to the government authorities and the spirit of nationalism around us It may be that there are spiritual opportunities bigger than the winning of victories for our rights." This is quoted from the report of twenty-seven Christian educators who met in conference in July at Shanghai College to discuss the relation of "The Christian University and Religious Education." For them, and indeed all Christian schools, the most pressing problem is not "the winning of (immediate) victories for our rights" but the far greater one of meeting in the Christian spirit the almost unprecedented challenge modern China is presenting to religion in general. A mere protest will not win this greater and future victory. Anything looking like a strike, too, is just a negative surrender. This group favors neither a mere protest nor a strike. A few more direct quotations will make their meaning clear. "It is important," they say, "to enter sympathetically into the problems the (Chinese) Ministry of Education is facing, to believe the best about their motives and to realize that they have the whole of China to deal with, including many varieties of people of whom Christians are only a minority."

Constructive Motivation. Then as to the constructive motivation of religious education in meeting this situation it is stated:—"Our universities are doing their work not only in a political environment, but in a social environment. They cannot

be indifferent to this and remain Christian." This means, of course, that Christians cannot demonstrate the love of God without asking, "What does it mean to love as neighbors China's poverty-stricken millions?" The necessity of answering this question explains why "there is a strong demand in some quarters that the Christian Movement shall provide a program of social reconstruction." "Christ's way of life," however, "and his authority, working from within man, cannot so easily be put (as the Communists claim to have done!) in the form of a far-reaching program." But to have students "go out thus into the world to transform it" will enable them to "discover the need for mutual support in their personal adventure." Religious education in universities must, therefore, be put "in terms of all our life and work together." Here, then, is the nucleus of an answering challenge to those in China (not all the leaders by any means!) who wish to eliminate religion which will, if worked out, confront them with a religious dynamic which functions throughout the whole of education and life.

WAR RESISTANCE

We have heard much of "Pacifists", "Conscientious Objectors" and others who, with varying degrees of determination and thoroughness, have set their faces against war. But the now emerging idea of "war resistance" goes beyond the ideas of them all. For to the ideal of finding substitutes for war as a final political arbiter it adds determination on the part of "War Resisters" *not to participate in war at all*. If such a purpose should become general the unconverted politicians who still believe in war will finally be unable to call on enough people to carry out their will-to-fight. The Lambeth Conference urged, in effect, that Christians should disobey their governments to the extent of refusing to go to war until after the government concerned had exhausted every other means of settling the dispute in question. But "war resistance" is the denial of the right of any government to order men to kill their fellows!

The declaration of this movement is simple but emphatic. **Anti-War Movement.** "War is a crime against humanity. We therefore are determined not to support any kind of war and to strive for the removal of all causes of war". Such a determination is a logical outcome of the Peace Pact if that Pact means anything. This "war resistance" is growing in both general and organizational ways. In Germany 250,000 have signed such a declaration; in England 130,000; in 1920 the International Miner's Congress at Geneva, representing 1,500,000 members, accepted such a declaration; 24,000,000 members of the International Trade Union Congress voiced a similar determination

at Rome in 1922. Later the International Textile Workers, 1,300,000 members, the German Trade Union Congress, 800,000 members, the British Labor Party, 5,000,000 members, the British Independent Party, 50,000 members, the British Cooperative Congress, 5,000,000 members and the Australian Labor Party all followed suit.

**"War Resister's
International."**

These groups indicate the significant growth of a new human determination. Something has been done on the organizational side to articulate and utilize it. In 1921 the "War Resister's International" was founded in Bilthoven, Holland. Now it includes forty sections of war resisters in twenty-one different countries with members in altogether fifty-three countries. People of all shades of religious and philosophic thought are linked up with it. In numerous countries people still suffer, either by imprisonment or in other ways, as a result of their determination not to fight again. Such martyrs the "War Resister's International" helps and succors in various ways.

**A New
Brotherhood.**

Here then is a far-flung brotherhood set on making the *outlawry of war a reality* and actually in moral rebellion against the assumed right of governments to call their people to war. It is in the words of Fenner Brockway, member of Parliament and chairman of this international movement, "the application of the pacifist philosophy to civilization and its immediate problems as a whole (the use of violence in strikes, for example, or the treatment of crime) (but this) war resistance declaration must be only one expression of an all-inclusive faith".

Some Results.

This movement is also beginning to make itself felt in political circles. There is, for instance, a Peace Group of 130 Labour and Liberal members of the British Parliament. One result of their activities is that the public grants for the Church Lads' Brigades and Cadet Corps are to be withdrawn. Then, too amendments were moved to the Navy, Army and Air Estimates which amendments were in favor of disarmament by Great Britain. This was the result of the effort of the Left Wing Group of Labour Members of Parliament. Twenty-four members voted for the amendment on the Air Estimates. This division led the officials of the Labour Party to threaten to discipline those thus voting against the Government. Nevertheless when the amendment to the Army Estimates was taken twenty-three of these again voted in favor thereof, one being absent on account of illness in his family. A Bill is also being presented to the United States Senate with the object of making a pledge to render war service no longer a condition of American citizenship.

**Movement in
China.**

A small group in China connected with the "Fellowship of Reconciliation" is also in line with the declaration and purpose of the above world-wide group. Its National Council for China has issued the following statement:

"We pledge ourselves: (1) to refuse to participate in war, either offensive or defensive, and to do everything in our power to do away with war and to foster goodwill among the nations; (2) to work for new methods of dealing with offenders against society which shall seek to transform the character of the wrong-doer rather than to inflict punishment which is mainly retributive in its aim."

**Appeal
To Christians.**

We take it that, pushing the lead of Lambeth to its logical conclusion and following the declaration of the above movement, all Christians should help set up the Kingdom of Humanity, which is after all the Kingdom of God, by refusing to countenance or participate any longer in the evil of war. Outlaw war by refusing to share in it! Substitute for the existing law of the right of governments to call men to war the higher and more humane Christian law!

MEETING THE NEEDS OF CHINA

What are the chief dangers threatening China today and what should be done about them? This question, looming up in the minds of many, has been recently answered in both converging and diverging terms by an earnest Chinese intellectual and a sympathetic western Christian. The first, Dr. Hu Shih, reveals his deepest thoughts in an article published in *Pacific Affairs*, October, 1930 (page 933) and originally published in Chinese in the *Crescent Moon*, Shanghai, with the title, "Which Road Are We Going?" The second, Dr. Sherwood Eddy, deals with equal frankness with China's present situation in a manuscript sent into the Editor and having the title, "China In Transition".

The Dangers. "China's Five Great Enemies", says Dr. Hu Shih, "are Poverty, Disease, Ignorance, Corruption (and) Disorder". He quotes with approval the statement that "ninety-five percent of the population of China (is) below the poverty line." "The slaughter from plagues, phthisis and syphilis," he adds, "is visible to all of us". But he urges also that ague is "more to be feared than phthisis or syphilis or opium-smoking". Its danger is in its insidiousness. "Corruption", Dr. Hu Shih also charges, "meaning thereby bribery and "squeezing", "is the chief characteristic of our nation". It has become "a universal habit in every branch of society". Disorder also looms up. "Our twenty years of civil war," he avers, "have produced entirely visible consequences, viz., a large increase in poverty, disease and death". The existence of ignorance "requires even less proof". China has not "a single university which is more than thirty years old". "As for a country which daily spends a million dollars on

armies and has no money for universal education—that country is simply committing suicide". How can education be carried on when "there are provinces where the taxes have been paid up to the extent of over eighty years in advance?" These are bold utterances! What Dr. Eddy says agrees with them in general. He lists as China's chief "evils" militarism, lawlessness, corruption, opium and poverty. Opium is evidently in Dr. Hu Shih's mind one of the lesser enemies of China though far from being negligible. Neither exponent of China's ills deals with her present religious state though Dr. Eddy does say that "Confucianism, Buddhism and Taoism made their contributions to the static China of classic antiquity, but their day has passed and there is apparently no power of renewal in them".

Both these writers refer to a deeper danger or concomitant cause of the evils listed above. At **Communism and "Blind" Revolution.** this point, however, they diverge in a significant way. Dr. Hu Shih does not mention Communism.

For him it seems to be hidden behind the other gigantic dangers he so clearly sees. Dr. Eddy, on the contrary, refers to it as a "menace" consequent upon the five dominant "evils" he outlines. These, he says, "inevitably furnish fruitful soil for Communism from the adjoining country of Russia Indeed, China is the only country we have yet visited in our entire tour around the world that seems to be seriously menaced by Communism." There is, he avers, also, "more than a sufficient dispossessed population (in China) for a destructive revolution". Dr. Hu Shih, somewhat in contrast, evidently feels strongly that the "destructive revolution" is already present and that Communism is not its most menacing aspect. That inference seems reasonable on the basis of both what he does not and does say. He urges that "conscious revolution is preferable to unconscious evolution". This latter, he deems, is entirely too slow. Furthermore it retains too many "old institutions and forces in society which have long lost their function, whilst conscious revolution is generally able to destroy anything that has decayed". He does not, however, believe in revolution as actually carried on now in China. "What is today called principled revolution, is for the most part a setting up of nine-pins and then crying aloud that they must be knocked down". China's present revolution is based too much on violence. "Violence is only one method of revolution, but in our strife-ridden China it has become the sole method." The thoughts of its leaders, furthermore are confused as to what is really needed. It is thus a "blind" revolution. Its constant reliance "on violence to check revolution cannot in the end abolish revolution." "China's need today is not the tyranny which manufactures revolution out of revolution, the oppression which overturns revolutionary oppression; nor is it the setting up of any imaginary opposites to revolution

and so exciting a revolution against a revolution". The result can only be disaster! No wonder that in Dr. Hu Shih's mind Communism seems to sink to a fractional aspect of this "blind" and devastating revolutionary mind and violence! A mood of violent revolt, the old against the new, adherents of various diverging political concepts against one another and bandits against everybody—that is China's chief difficulty, for it is keeping her from constructive attacks upon her outstanding enemies as outlined by both of these earnest thinkers.

What can be done to remove these "dangers" and "Defeating evils"? Both these two observing writers agree **The Dangers!** that the unification of China's effort is hindered by "personal loyalties and jealousies". Viewed superficially the main solutions proposed by each seem to diverge. Dr. Hu Shih urges that "conscious revolution" must take the place of the blind conflict now going on. His definition of this urgently needed directed revolution is significant. It is, he says, "The recognition of our problems and the concomitant difficulties; having actual proof for every statement we make; making proposals and being perfectly sure what the outcome of these proposals must be, and what our individual *responsibilities* (italics cursive) are with regard to them. "To think of the way out, this is a high and sacred duty". "To warn ourselves without ceasing that our duty is to seek out the most practicable and most glorious plans for society and the state". Thus would this well-known Chinese intellectual approach China's problems. Dr. Eddy says that China's "deepest need today seems to be a moral and spiritual awakening like the religious reformation which stirred Europe in the sixteenth century." "There remain", he adds, "two systems which have had power to renew or revolutionize the life of a nation—the dictatorship and compulsion of dogmatic, atheistic Communism and the moral suasion and constructive evolution of vital Christianity". The one urges intellectual and moral determination to defeat China's dangers by searching unitedly for and promoting solutions thereto, the other believes that vital religion will overcome China's chaotic revolutionary mood. These two approaches are not as divergent as they seem. For dynamic religionists can use their intellectual powers in the very way Dr. Hu Shih proposes. Dr. Eddy implies this when he adds that one field in which China imperatively needs help is "in the reconstruction of her economic life" evidently intending to urge that vital religionists should render this help. Though Dr. Hu Shih does not refer to this relationship we are sure that he would welcome any help vital religionists could thus render in defeating China's "dangers". It should not be overlooked that the Christian forces have already tried in various way to thus help defeat the dangers to China which both these writers outline: they are already helping forward the social reconstruction of China.

Religious Situation in China

T. C. CHAO

RELIGION in China may be considered as at its lowest ebb today. Whatever may be said from the theoretical point of view concerning the relation between the Chinese people and religion and whether the Chinese people have had a deep interest in religion or not, practically there has always been a very interesting relationship between religion and life in China. The people of India have been known as mystical; they possess a mystical religion. The Chinese people have always been practical; hence it is quite natural for them to have a practical religion. All the important problems of life in China, such as birth, age, sickness, death, planting and harvesting, etc., embody religious characteristics. The activities of the common people, their amusements, their work and play, rest and labor, and social intercourse find expression in and through religion. But during the last five years not only has the number of people frequenting the temples to burn incense considerably decreased, but there is also a gradual and almost complete abandonment of the amusements once identified with religion. Such social activities as idol processions, incense conferences, city-god conferences with their colorful paraphernalia have almost become events of the past; making vows and redeeming pledges before gods, theatrical performances before gods, numerous festive celebrations, —things which year after year through all ages have expressed the artistic abilities of the people—have been given up or interrupted by civil wars, disturbances and aggravated poverty. Under these conditions of intense suffering and growing poverty, as well as superstition, has come a one-sided stringent order of the Government and the political party, "to regulate superstition". The effect has been to take away those simple expressions of art and the little comforts, amusements, and respite which the people got from religion; everything has been swept away. In the last year or so, with the exception of the images of the two martial gods, one symbolizing loyalty to friends and the other loyalty to nations, all other images and idols have met a very sad fate; many of them have been destroyed and others are on the waiting list for similar destruction. These images, apart from their religious significance, were the products of a people's artistic efforts. Their wanton destruction raises hardly any protest; the gods evidently no longer live in the mind of the people. To the question, "Which are spiritually alive", no one seems to have an answer. Perhaps there is nothing in any of them to give people spiritual stimulation.

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

"To regulate superstition" is one of the easiest things to say, but one of the most difficult to do. To break up idols, to confiscate temple properties requires only a few hot-blooded youths, following the anti-religious example of Soviet Russia, and the thing is done! Is there anything easier than this? On the other hand if one begins to regulate the trades connected with the so-called superstitious practices, such as paper money for the dead, incense for the gods, etc., at once the rice bowl of hundreds of thousands of people is touched, and soon there are delegations and appeals from merchants and artisans. The people who are in political authority have the livelihood of many people in the hollow of their hand; this cannot be lightly tampered with. Reconsideration is necessary. The problem is at once complex and difficult. The people keep on being superstitious; indeed the more rigid the regulations, the more deeply superstitious they seem to be. It looks as if when the regulations achieve the greatest success, then the people are deepest in superstition. Strictly speaking, to believe in whatever is unreal as real, and try to live by depending thereupon is itself a superstition. Broadly considered, to believe in using unreal and improper means to achieve a reasonable and proper life is also a superstition. Superstition is a very cunning devil; those who claim to have the ability to cast out devils are often themselves possessed of the devil. It is quite true that such devils can never be cast out without earnest prayer; they can never be cast out by anyone who is not thoroughgoing, honest and true. We often have, in consequence, the case of the seven devils taking possession of the place left empty by the one which had been cast out.

In any Shanghai daily newspaper one cannot avoid seeing the theatre advertisements. These advertisements are full of references to gods, idols and their doings. Real life is mysterious and full of the strange and the unusual: yet we don't see them. But once we enter the theatre we find them there. What satisfaction! There are so many superstitions and one can only know a small fraction. To take a very narrow view of even the so-called Christian section there are enough superstitions to keep us busy in thought. Take for example the Apostolic Faith Mission which devotes its time to "speaking in tongues" or so-called divine healing, casting out devils, and the confused activity which they regard as prayer; or the Pentecostal missions which make the bodily second coming of Jesus their chief point. Then there are the True Missions of God, the True Church of God and the like, together with innumerable types of fundamentalists who regard as the foundation of their beliefs miracles and the mysterious; among these people mysterious, superstitious things appear frequently. In such times, when intelligent Christianity exerts itself to emphasize the fact of the living Christ, and to find the relation between Christian culture, modern facts and Christianity, it makes but little headway because the intelligent

and reasonable has always been difficult to cultivate even when not placed in an environment hostile to religion. On the other hand the small sects within the Christian fold, that emphasize the miraculous and superstitious, have naturally been rather prosperous. Four reasons may account for this. First, people finding emptiness in their hearts and disturbance in their lives look for some tangible object of belief. Second, these sects have the audacity to be dogmatic on points on which thoughtful people hesitate to make any final pronouncement. Third, these sects offer to some people a kind of "mystical fellowship" which does afford satisfaction in their social and spiritual life. Fourth, there is among their followers a minority of those who, although superstitious, are yet sincere and loving, whose loving kindness moves people in spite of their superstition.

Of the three traditional religions in China, Confucianism, Buddhism and Taoism, none is virile today. Comparatively speaking, the most active is Buddhism. Since 1917 when Chen-Tu-hsiu and his associates subjected Confucianism to a thoroughgoing criticism in the *Journal "La Jeunesse"*, Confucianism has undergone many painful experiences. The leaders of the Renaissance movement urged the youth of today to shift their gaze from religion to the new culture; thus not only did the religious aspect of Confucianism receive very little attention, but other aspects of Confucianism attracted the attention of very few people. Two years ago, the Minister of Education ordered the cessation of the annual sacrifices to Confucius; though last year the ministry again authorized the 27th of August as the day for offering sacrifice to this sage. A rumour is now circulating to the effect that the Government will preserve the Confucian temple in Nanking, turning it into a Memorial Hall for Confucius. It will be under the administration of the Ministry of Education of the Central Government with the stipulation that it shall not be used for other purposes. Thus Confucius will receive at least the same kind of respect as the two martial gods. The ethical teachings of Confucius were adopted in part by Dr. Sun who considered that the three virtues which he advocated,—knowledge, benevolence and courage, should be the foundation of the nation; and that the aim of a nation should be to absorb the teaching of Confucius, thus making culture the property of all. Herein lies the spiritual embodiment of the Chinese nation; it has, therefore, permanent value: but the religious aspects of Confucianism, with the exception of the attention given them by a few Christians who look upon them as the religious heritage of the Chinese race, now scarcely receive any serious study on the part of scholars outside Chinese circles. That part of Confucianism which expresses itself in religious living may be regarded as coming to an end. The ceremonial expression one may still find in the motives of funerals, etc.; but these are only observed by conservative people, others totally ignore them.

Because Confucius emphasizes life and living things, the teaching of Confucius may yet have a future. Because his teaching is the least superstitious of China's traditional religions it is therefore quite possible that in the future its ethical principles may become the substitute for all religions in China.

Buddhism seems to be undergoing a movement in thought. In Nanking there is Ao-Yang, Chin Wu and his followers who devote their time to the study of this teaching, representing one school of Buddhism. In Peking there is Ta-Yü and his followers who advocate living the life of another school of Buddhism.

Then there is the great monk T'ai-shu who is ambitious to reform Buddhism. He lectures and preaches, and has recently made a trip to Europe. He has written many books in recent years and is well versed in western philosophy as well. Among his writings are such works as, "The Science of the Philosophy of Life", "Introduction to the Mahayana Buddhism", etc. The Buddhists have published a number of journals among which the Hai-Chao-Yin has regularly appeared for over ten years. But today very few people study Buddhism for a religious purpose, though many are studying it from a philosophical standpoint. Very few have gone to Buddhism in order to get peace of mind and so become the followers of Buddhism through understanding. Among the militarists Tuan Chi-Jui is one of the famous Buddhists and Tang Shen-chi is well known as a defender of Buddhism. There are, of course, a number of people including scholars and out-of-date politicians who have been unsuccessful militarists who have lost their position—rich people who have time to kill! Such people sometimes feel that they have sins to atone for, scriptures to learn, a mind to pacify, social relations to cultivate—they thus adopt certain religious practices of Buddhism to achieve these various ends.

The Buddhist method of propagating religion is quite different from that of the Christians. Buddhism has already a foundation, a background, an honorable place of over one thousand years in Chinese history. It does not need, therefore, to emphasize "occupation", to get a hearing from the public. It assumes a passive attitude and people come to it of their own accord. Monk T'ai-shu lectures in Mandarin with the pronounced accent of his own native dialect. This, combined with profusely used Buddhist terms which are extremely technical, makes his lectures very difficult to understand and tiresome to listen to, yet his audience usually attend with great reverence. To be able to command the attention of an audience hour after hour with a deep religious theme shows there is a certain amount of power of attraction. Ta-yü does not go out much. He lives a hermit's life. He is not approachable except through a special letter of introduction. He will talk to no one unless he has already acquired a fundamental knowledge of Buddhism.

Yet politicians, scholars and others who admire him regard it a privilege to have an audience with him.

Among the three traditional religions Taoism has in recent years suffered the most crushing defeat. When the revolting armies reached the province of Kiangsi the Taoist "pope" was driven out from his holy see where his predecessors had held supreme sway over millions of people for centuries. There are still people who study the works of ancient philosophers such as Laotze, Chuang-tze, etc., who have been deemed the founders of Taoism. Their philosophical works also occupy prominent positions in the university course of study; but Taoism as a religion is not to be found there. During the last few years a number of syncretic religious organizations and clubs such as Tao-Yuan, Wu-shan-she, Tung-shan-she, etc., had a phenomenal growth but their recent disappearance is no less phenomenal. Taoism was itself a miscellany of complex religious strains. It has not done anything of recent years that attracts the attention of the people except in becoming the prominent element in these syncretic cults.

We can almost say that China is today a nation without a religion. The Nationalist party has adopted as its slogan "to govern the nation by the party" therefore the party has the power to do anything it pleases. But no matter how this works out, it seems to some people that a nation should have some religion. At least it should have a faith which could take the place of religion. Perhaps it is due to this fact, namely the necessity of creating a new national soul,—that all organizations and institutions must observe the civic ceremony prescribed by the party at all their formal meetings, that is, bow three times before the picture of Dr. Sun and the national and party standards, read the last testament of Dr. Sun and remain standing in silence for three minutes. The Nationalist party also claims that the authority of the party is above everything in the nation. Therefore the party is above the nation and the party is above religion. "The education in all the schools must become partyized". This partyized education is now called "Education according to the three Peoples' Doctrine." Such a method of education is not very different from the old fashioned religious education. It appears also that certain parts of it are not altogether compatible with modern scientific attitudes. The effect of such education, however, remains to be seen. We shall only know when the Party publishes the results of such endeavor. Judging from the general situation, apart from the effort of the Nationalist Party to try to create a new faith and unify the people, the intelligentsia, or the youth of China, have hardly any religion. Since it is impossible to unify the people without some sort of religion many are, in consequence, looking for some substitute for religion.

In recent years some have advocated the substitution of aesthetics for religion. One does not wish to be dogmatic about the probable result of this move but it is easy to observe that recently many people in China have been advocating the reorganization of life through art and there is a tendency among them towards the living of a "romantic" and Bohemian life. It is natural and easy for a literary and artistic people to acquire this tendency, but one must at least have some rudiments of art to begin with. Today those who cannot even think and see straight, to say nothing of true appreciation of art, readily acquire the so-called romantic life. Thus we have hardly had time to see the success of the unification of the people through art, but we already see libertinism as a *fait accompli*. The so-called romantic life is destroying the solidarity of society. But there are others who regard this talk of art and sex as the pastime of the leisure class. Those who are under economic pressure have no time to spare for the discussion of art and still less for the discussion of religion. They find it difficult to talk about the substitution of religion by art, and cannot even discuss the possibility of substituting religion by science. Those who take such an attitude are the red-blooded youth of today. They believe in revolution, they worship Karl Marx and the Marxian materialistic interpretation of history and Marxian economic determinism. They have a passionate desire to support some system of radical thought, and to build up an extreme social and economic order. Some people claim that this minority of youth do not join any particular party; nevertheless they all hold on to some particular "ism" and such an "ism" becomes their superstition—their religion.

From what we have reviewed thus far, China today is not only in a period of superstition, a period of no religion, but is also in a period in which the youth are seeking for a great message to which they might dedicate their life and blood. Through this period of search for a new social order and new life, we are witnessing the radical and destructive behavior of youth. The youth of China today opposes the old social order, they oppose any social order that oppresses human life and, for this reason, oppose religion also. Because of this an anti-religious movement has arisen in China.

To oppose the kind of religion that suppresses human life is considered the highest motive of the anti-religious movement. The anti-Christian movement, as a significant part of the anti-religious movement, shares with it its "good motive" so far as it aims to fight against that portion of the thought and organization of Christianity which suppresses human life. The causes of anti-Christianity are not, however, analysed as simply as this. So far as I can observe, there are at least four causes:

(1) The influence of Soviet Russia. The anti-religious movement in Soviet Russia has its own reasons. The Christianity in China today is quite different from the expression of Christianity in Soviet Russia,

yet the anti-Christian people in China can not avoid being influenced by the similar movement in Russia.

(2) The misunderstanding Chinese people have toward the Christian Church and its activities. In their eyes, the activities of the Christian Church and unequal treaties are inseparable. They, on the whole, do not understand the motive of the missionary propaganda of the Christian Church. They feel that since Christianity has been depending upon unequal treaties for its protection, Christians must for that reason be "the running dogs of imperialism." Today the Christian Church in China strenuously expresses her desire not to depend upon the unequal treaties. Christians in China today are strongly advocating the abolishment of the unequal treaties, but in the eyes of the anti-Christian people, all these efforts are insufficient and not dependable. Even those who are more intelligent still suspect that when missionaries from western nations, who have undergone so many difficulties, wish to return even after they have been attacked, there must be some personal advantages which they seek and that imperialism must be behind them with its ulterior motive. It is not easy for people in general to appreciate an absolutely pure religious motive.

(3) The influence of Revolution. During the period of revolution, all thoughts and actions are liable to become one-sided and radical. Anti-religious, anti-foreign and the like, ideas are almost inevitable in the minds of the revolutionary public. Under such conditions, along with the expression of patriotism, much destructive conduct also finds full expression, such as the satisfying of personal grudges, avenging oneself on some personal enemy and achieving selfish desires and ambitions.

(4) The incompatibility of the Christian Church with the national life of the people. Among the people of the anti-Christian movement, one can find many who were in very close relationship with the Christian Church or had even joined churches as members. The reason that some of them joined the anti-Christian movement was because the Church has not been able to meet the needs of present-day China. Once the anti-Christian movement was under way, it was but natural that some people should take advantage of it to further different purposes, but the public in general knows only the short-comings of the Christian Church and is not clear about the contribution which it is making to China. Dr. Sun was a Christian; the other revolutionary leader, Huang Hsin, was also an enquirer of Christianity. In the history of the revolution of China there were Christians who were not only comrades in the movement, but some who also became martyrs for it. One also finds that some churches gave protection to revolutionists in days of danger. Before revolutionary ideas as such were recognized, Christianity introduced a type of culture and propagated the ideas of liberty, equality, and other theories which

are fundamental to a revolutionary movement. At that point Christianity made definite contributions to it. Even today among the product of Christian schools and members of Christian churches who can be pointed out as real "running dogs of imperialism?" Who can be pointed out as not being really patriotic? But alas! At such a time as this the public will not follow any such reasoning!

The Christian Movement in China today is greatly affected by the anti-Christian movement, including its churches, schools and the Y.M.C.A. and Y.W.C.A. On the side of the Church there are many missionaries who have returned to their homeland never to come back. Some intelligent, progressive missionaries, able to cooperate with the Chinese Christians, have taken a position of modesty and retreat, thus gradually dropping out of sight. But unintelligent reactionary fundamentalists, who claim that they were not sent by man, continue to come in increasing numbers. The finances of the Church have suffered sudden reduction and Chinese Christians find it more difficult than usual to work for independence and to express the Christian life under such unusually difficult circumstances. The Church thus being short of both finances and workers, it takes all their strength to keep up courage, and there is hardly any energy left for new developments. On the part of the Christian Associations the effect is also quite serious. In April, 1930, the Ministry of Education of the Central Government called a National Conference of Educational Commissioners which included all the responsible provincial Commissioners of Education, heads of educational bureaux in all of the leading cities, together with selected educational experts from different parts of the country. They sat together with high ranking officials from the Ministry of Education, and other important government departments, to consider the problems of education. At this conference it was openly proposed by some members "to take back the Associations" and to have them run by Chinese non-Christians. The local Kuomintang organization in Shanghai is still advocating this policy. The financial contribution to the Y. M.C.A. in China, which used to come from America, has been put on a gradually reduced basis for several years until now it has practically ceased. The work of the Y.M.C.A. is entirely managed by *Chinese* Christians yet it is still under attack.

As to the Christian schools, although there is not any unanimity in their thinking yet they are one in their efforts to render service in education and to make contributions to the building up of personality. But the Ministry of Education of the Central Government has declared unequivocally its policy, i.e. to separate, in a very clear cut way, religion from education. It requires all private schools to be registered according to the regulations, and many schools under the auspices of the Christian Church have already registered. In these registered schools, all the

courses which are related academically to religion are either changed into electives or are being excluded from the regular curriculum. All religious ceremonies are left to the voluntary attendance of the students. These measures are based upon two ideas, viz: The absolute independence of education and the absolute freedom of religious belief. Seven or eight years ago some of the Christian universities, such as Yenching University, Shanghai College, and Soochow University, had already advocated the abolishment of regular religious courses. Before the promulgation on the part of the Ministry of Education of the regulations concerning private schools, there were already some Christian schools that had adopted the practice of making every religious course elective and attendance on religious services voluntary. Very recently the Ministry of Education prohibited the elementary schools and lower middle schools from having any religious teachings or ceremonies. It was also advocated that no organization that is not purely Chinese should run an elementary school. This policy of education naturally raised many serious problems in Christian educational circles in China; these will find, and can only find, a solution if the educational institutions under the auspices of the Christian Church live true to their principles, viz: to exemplify thoroughly the spirit of Christ, and if Christians, who are engaged in the work of these institutions, can maintain the spirit of self-sacrifice, love, endeavor, and joy.

The anti-Christian movement has, then, during the course of this year become more active after a period of apparent dormancy and the Church accordingly carries on all its work along a path strewn with numerous difficulties. The activities of the anti-Christian movement are beneficial to Christianity because it was born in difficulties and grew in difficulties. Suffering is almost a tonic to Christianity. The number of church members has of course been reduced. The opportunity of "eating religion" is gone. But the work of the Church still goes on and it has been experiencing a certain amount of success. Several good movements have appeared within the Christian church, e.g., the Church of Christ in China Movement, the Union Movement within the Anglican and other communions, the FiveYear Movement of the National Christian Council, the Christian Student Movement and the Independent Church Movement. These and others are signs of the life of Christianity in China.

In spite of this Christianity in China still has three weaknesses. The first is internal strife—the conservative and modern points of view in faith occupy almost irreconcilable positions. The modern side desires to find harmony with modern science and philosophy on the one hand and to make definite connections with modern social living conditions on the other hand, hoping to make religion and life one. Its object, therefore, is to receive, to be tolerant, to fill the entire life with religion. The

conservative party has taken up an absolutely intolerant position. Apart from detailed differences in faith and creeds, the numerous communions in the Christian Church also differ in organization, policies, work and activities. Therefore the Christian community although numbering over 300,000, does not (perhaps cannot) unite and work together for the exemplification of the spirit of Christ and the effective upholding of his teaching.

Second: The Christian Church in China does not seem to have a definite, effective, up-to-date program of service and propaganda with which to face modern China. People often ask: Is Christianity confined only to palliative service? What has Christianity to offer in theoretical principle and concrete program for modern life, for the modern philosophy of life, for the modern economic system and for international relationships and other leading problems of the day? Take an easier thing as an example. India is in the throes of a struggle for independence and Gandhi has been thrust into prison. A group of Christian youth, men and women, in Peiping, sent a telegram expressing their moral support. Leading publicists and philosophers in America such as Dewey and his associates have also expressed themselves openly in sympathy with Gandhi and his movement, but the Church in China has remained absolutely silent. Of course it is difficult to find unanimity of opinion on a question like this, yet the silence of the Church will inevitably raise a legitimate question in the minds of the people. "Is the Christian Church sure of the teachings of Jesus concerning liberty, equality, independence?"

Third: The lack in intimate contact between the Church and youth. There is a considerable number of Christians among the youth of China today, but they are dissatisfied with the Church because it has not given them a reasonable account of faith, nor provided them with effective, life-giving responsibility. Organization after organization, wheels within wheels, systems within systems—the Christian Church can only hold anaemic people; full-blooded youth finds no place there.

Although the Church has these weaknesses, they all can be overcome. China is gradually becoming self-conscious after the sufferings of recent years. If the Church can make some substantial contribution to the proletariat of China and if she has some work and task which can be actually shared in a cooperative way with modern youth, she can still move on and make progress. The most helpful people today are the Christian youths. Deep and effective fellowship in small numbers is developing among them. They have an intense desire to work, to render service among the proletariat. They often come together for discussion, trying thereby to do serious thinking and start definite efforts in faith and spiritual life. If we believe that the soul of China must find its

strength in Christianity we must believe also that Christianity in China must discover and use the soul-creative prophets among student Christian youth. They are far from being prophets yet, but the Church should lead them on and make them prophets!

Whither China?

Z. K. ZIA

LOOKING forward from 1930, the future of China is not bright. Internecine warfare has sapped her vitality to the limit. Nevertheless we must not overlook existing possibilities of progress.

One hopeful sign is the awakening of Chinese youth. They have begun to think. Dr. Hu Shih and other leaders of the youth movement in China are urging its members to think seriously and independently. And the young people *are* thinking! They have welcomed the introduction of men like Tolstoy, Voltaire, Ruskin, Marx, Shaw, Russell, Dewey, and Rousseau, etc. New book stores have sprung up like bamboo shoots in the spring. Translators, novelists and social thinkers have multiplied. Paper firms in foreign lands have made fortunes as a result!

Another hopeful sign is the new social aspirations of girls. They are no longer in their former position of subjection. Some of them have bobbed their hair: they enjoy the freedom of making friends with boys: when married, also, some of them prefer to use their maiden name. One of the constant subjects in their mouths is freedom—freedom from the rule of mothers-in-law, freedom of their own will.

Yet another hopeful sign is that the vogue of ancient authority is tottering. Many modern leaders do not, for instance, regard Confucius as highly as before. They think he does not fit Republican ideals. He did not possess the revolutionary spirit. He looked down upon women and children. His followers have degenerated and a large percentage of them, therefore, do not demonstrate the goodness of Confucianism. Lastly, people are tired of old things: most of them want to try the new. For these reasons there are men and women who definitely disclaim Confucius and his school. We do not think their reasons infallible, but we do feel optimistic when we see that Chinese leaders are no longer *proud* of their heritage. This discontentment implies a vision of larger horizons.

The change of the last ten years has been sudden. Whether it is for better or worse, we cannot predict. It does, however, give one hope of progress. Seven years ago Tagore visited Shanghai and received a warm welcome: last year he revisited the same city but

was not given a chance to speak in public. This indicates that the modern trend is distinctly toward things materialistic.

The search for material gain is not in itself wrong: neither is belief in the power of science wrong. All things are beneficial to us, provided we maintain a right personality. But ideas and methods alone do not suffice. Personality counts! This personal element has been neglected in modern China.

Dr. Hu Shih is an ardent advocate of western civilization. He believes that China should discard all her past heritages, for they have been proved failures. The Confucianists, for instance, did not stop the cruel practice of footbinding. This failure alone suffices to prove the inhumane side of Confucianism. There is thus something lacking in the Confucian civilization. So Dr. Hu Shih will not follow Confucius. Nor will he follow the so-called modern saviours. He thinks that western civilization alone can save China. I agree with him that there is a lot the Chinese can learn from the West. "But," as I told him, "we need personalities also. Western civilization did not come of its own accord. Personalities created it." The question then is, Where is the personality that men like Dr. Hu Shih would follow?

I suggested to him that Jesus Christ is the personality we should imitate. But the answer came back, "Your conception of Jesus is largely based upon later interpretations." Personally I believe, that there is only one way to prove the significance of the personality of Jesus, and that is to live a Christlike life ourselves.

Whither China? She will very likely follow in the footsteps of western nations. This statement does not lack proof. Western nations have fought like wild animals. The Chinese bought a lot of ammunition from the West and have also fought like wild animals. Western nations use motion pictures, and other amusements. China is imitating them. Industrialism has come into China from the West. Scientific thinking has captured the hearts of Chinese youth. All kinds of social theories have been introduced. And, most evident of all, the youth of China like to wear foreign clothes. Western nations have religion. But they have not yet made it effective in capturing the attention of Chinese youth. When western people really live out their religion, then the day will soon come when China will imitate their religious life also.

An American lady recently asked Gandhi this question: "What is the secret of a successful life for a modern ambitious youth?" After a long pause he answered: "The Sermon on the Mount." The lady then asked a second question, "What is the defect of western nations, and how can we remedy it?" The answer was: "Sell all you have and follow Jesus Christ." The same is true of China. The Chinese will not be induced to follow Jesus Christ unless those who profess to be his followers actually live out their religion. Returned students

invariably have that attitude. They do not believe that western people take religion very seriously: at least they saw no proof of it when abroad.

The world may be looked upon as a family. Western nations are its elder brothers and sisters. What they do, the younger brother of five, China, will imitate.

China should not be looked upon as an old nation. She must be regarded as a child. Her thinking is childish. She is feeble. Her judgment is immature. She will take in anything that appeals to her good sense. She is a great imitator. So far she is the reflection of the West. But she is not herself.

China has lost her self-confidence. She has been made humble. She is stretching out her hands, asking for salvation. She is now turning to the West for relief. Will western civilization disappoint her?

Message for Present-Day China

AT the Annual meeting of the Kwangtung Synod the Church of Christ in China, Mr. S. C. Leung, General Secretary of the Canton Y.M.C.A., gave a most inspiring address on the Message of the Church in China for To-day. Following is a brief summary of this address:—

The title of the subject acknowledges at once that the Christian Message may vary with time and place. Christianity is not an ancient, changeless and dead form of religion, but is vibrant with life and responds to the varying circumstances of different lands and the changing conditions of every new era. This can be traced right through its history. At the very outset we find Peter adapting his message to the Jews and Paul adapting his message to the Gentiles.

But while this is so the Christian Church should not take up a *passive* attitude towards its environment, allowing itself to be moulded by changing circumstances. On the contrary, it should stand alert, retain its initiative, and so re-act on its environment that while on the one hand it retains its essential qualities and characteristics, on the other hand it is able to meet the needs of changing times and other climes. When the Christian Church was introduced into China from other countries, for many years it did maintain the initiative, but latterly it has fallen back into a state of passivity. This will not do. It must re-assert itself, taking its proper place in society in combating evil and leading in all that is good.

Now as the Church faces the new and changing conditions in China to-day, what are the essentials in its message that it must retain as

being eternal and universal truth? Briefly speaking, they are these: (1) God is the great Father of all; (2) we are children of the Heavenly Father; the God-like nature of personality bears witness to this; (3) all men are brethren; (4) Jesus is our Example, Leader, and Saviour; (5) Love is the great principle that binds us together; and (6) it is through sacrificial service that we shall bring in the new society of the Kingdom of Heaven. These are fundamental elements of the Christian Message that cannot be changed by time or place.

What then is the special message of the Church for China to-day? To answer this question we must consider first prevailing conditions. Some of these give cause for rejoicing. 1. Among the people there is a new spirit of independence and freedom, along with which is a growing trend towards unity. 2. There is a spirit of restlessness and dissatisfaction with present conditions. 3. China is in an experimental attitude of mind: she is willing to try new things. Such conditions are harbingers of a better day.

On the other hand there are many things that justify grave misgiving. 1. Civil strife prevails throughout the country. The hopes of a few years ago have vanished. Politically China seems to be groping blindly in a maze without hope of finding a way out. 2. Economic conditions are going from bad to worse. To-day while China is spending according to a new and higher standard of living her earning power has not increased. 3. The leaders of thought lack clarity of vision: their writings show confusion in ideas and lack of unanimity. 4. The educational standard of the masses is still very low: not more than twenty percent are literate. 5. The old standards of morality have been set aside and no new ones have been set up. Hence morality is at a very low ebb, especially in cities where the new-found freedom has degenerated into license.

In the light of these conditions and the deep-seated needs involved, what is the special message of the Christian Church for China? First, we must preach a heart revolution. The term "revolution" has taken on a new meaning, so that to-day a revolutionary, instead of losing his head, is held in honour. But even so, revolution as it is seen consists mostly in upsetting the old and leaving things in a state of disorder. It brings no real root change. Names may be changed but not the reality. There must, on the contrary, be a change of heart ere there can be a true revolution. Jesus was the true revolutionary. In the individual he required a change of heart, and in society and religion when He broke down the old He built up something better in its place. He did not merely overthrow the Judaistic tradition of a tribal God, but also gave the deeper and fuller conception of an all-loving Heavenly Father; and in place of a Kingdom of Heaven that was only open to the lineal descendants of Abraham, He opened wide the gate to all who were his

children in spirit. So the Church must preach revolution of the heart such as Jesus required, which alone is the foundation of all true revolution.

Second, the Church must preach a wider patriotism. Anti-foreignism is not necessarily patriotism. To seek the benefit of one's own nation to the injury of another is the narrowest kind of patriotism. Christianity stands not only for the love of one's own country, but for the love of the whole world. Such a patriotism should make its effects felt both in the government and the laws of the country. Today the only path of safety for a nation in its international relationships lies in mutual confidence and in cooperation with other countries. What institution is there outside of the Church where such a spirit can be fostered—where foreigners and Chinese can work together on a basis of equality, with a common aim and for a common cause?

Third, the Church should preach a gospel for the whole people. This should aim at saving their bodies as well as their souls. The salvation offered should include the present life as well as that of the future. It should embrace the whole of a man's life. Then it should seek to save *every* class of people. Furthermore it should embrace education for the masses and rural dwellers, social service, etc.

Fourth, this message must attract and develop leaders, and give them vision. The Church must have leaders. Christianity has always produced leaders. Consider that in China only one in every thousand is a Christian; yet their influence is out of all proportion to their numbers. Why? The former generation of Christians had sufficient vision to give their children an education that would fit them for leadership, and so today many of them occupy high places in the land and are trying to work out their Christian ideals. Why is there an *anti-Christian* movement but no anti-Buddhism or anti-Taoism movement? Simply because the latter are not actively aggressive; they are dead! Let the anti-Christian movement work on. We need not fear. In the end it will work for our own strengthening. But our message must give vision to the leaders: "Where there is no vision, the people perish".

Can the Church guarantee such a message? If it has the glad and willing co-operation of the churches of the world, then it can. If the Chinese Christians, and especially their leaders, are willing to sacrifice themselves and work together, then it can. And if the Chinese Church realises the strength that is inherent in itself, as the Church of the Living Christ, consecrating its wealth and its talents to His service, then it can.

"As We See Ourselves and Others See Us"

A self-study of the Y.W.C.A. of China

ELEANOR M. HINDER

DURING the early part of this year the Y.W.C.A. of China participated in the International Survey of this movement being undertaken by the Y.M.C.A. and Y.W.C.A. of the North American Continent. The China Association, with the assistance of the best critical minds of the country, men and women, Christian and non-Christian, looked at itself, undertook a "self-study". The results have been embodied in a report which is very interesting. It is, however, a domestic document, and a very limited edition was printed in English. A large Chinese edition will be available for home consumption; but because the opportunity has been so unusual to view the movement through the eyes of its own people, this account is being written.

One of the objects of the International Survey was to discover whether the form in which financial support has been going from the American Continent to the Near East, South America, India and the Far East, continues to be most advantageous. Twenty to twenty-five years of a policy of sending foreign secretaries: has the time come for any change? To discover this, it was necessary to examine the movement historically and statistically. But other more important issues were also involved. What indeed has been the result, from the point of view of the largest statesmanship, of the "cultural invasion" of which the Y.W.C.A. movement has been a part? No investigator from outside, however sensitive, with whatever powers of penetration and interpretation, could possibly discover this. Hence the study has been in China, completely a "self-study". Chinese people, members of the Association and those who were not, have thought of this movement and have recorded their thinking. In Dr. Charles Wu of Great China University the Association was fortunate to find one skilled in social survey. With his help questionnaires were prepared to obtain opinion and factual record from Association Secretaries, (Chinese and foreign) Board members and the community at large. Care was taken that in the last named category the widest representation should be sought—business men, home women, educationalists, historians, labour leaders, philosophers, Government officials, "party" men and women; all kinds. These were supplemented by exhaustive interviews. If divergence of opinion existed it was sought. In local Associations also members in group discussions carefully considered the movement. It is felt that from these will be noted the greatest result. An alert constituency which has helped to prepare for the "self-study" awaits the official findings with interest.

Finally, material from all sources was centered in the hands of a small group of "consultants" who had gathered it in various parts of the country. Men like T. T. Lew from Yenching, K. T. Chung of the National Anti-Opium Suppression Bureau at Nanking, and Miss Tseng Pao Swen, together with Dr. Charles Wu, Lily Haass, and Tsai Kwai of the National Staff provided minds which penetrated to the heart of the situation. These in turn reported to the Commission, which had worked out the method of the study and viewed its wider implications. Dr. Hu Shih, Dr. Chang Po Lin, Dr. James Yen, Dr. C. Y. Tang, have given their imprimatur. Thus a report is in the hands of the National Committee which is of inestimable value.

In the study of the movement in China one of the first questions examined is the old one—"What is the purpose of the Association?" It was addressed to all the kinds of people whose ideas were sought. Tabulation of answers shows that the largest number of people consider its function "Character Building", followed closely by "Raising the Status of Women" and "Social Service", "Evangelism" is fifth on the list as a recognized purpose, and "Social Reform" sixth. It has to be remembered that the Association is a Christian force in a largely non-Christian land. Yet the movement is recognized among Chinese people as having the wide aim of "Character Building" rather than more specific evangelism. "Raising the Status of Women" is a vital function within a country of changing social standards: the Association should indeed contribute to this. It is of course here in China, as elsewhere, difficult to have the educational function of a voluntary organization recognized as of supreme importance. "Social Service" can always be understood as a purpose, and the history of the Y. W. C. A. in China has shown that Associations in several cities have had extensive service programs. "Character Building" implies a product of education in its widest sense—the result may be of participation in formal or informal educative processes—classes, discussions, games, or even "Social Service". Thus the recognition that the Association is primarily an educative force is of great importance at this time.

This recognition must have ultimate result in better educational methods throughout. The China Movement is progressing in this direction—its Girls' Work programs begin to be based upon sound understanding of the needs of the adolescent period. Realization of modern educational principles begins to underlie activities recreational and otherwise. Formal education classes must be taught by trained teachers: nothing less will do. The best educational experience must be drawn upon for evolving methods of "literacy" education. It is interesting indeed to find, in support of the whole position, the stand taken by the British Y.W.C.A. in its Edinburgh Conference, 1930, calling upon Associations to regard themselves as part of the Nation's resources in Adult

Education, and to see that the best educational standards are adhered to in Association work. And again, that the small Y.W.C.A. group meeting in Honolulu at the time of the Pan Pacific Women's Conference in August, 1930, concerned with the program of the 1932 World's Council Meeting in China, should make a similar emphasis for "courageous experiment with modern educational methods of work".

Particularly in view of China's economic needs, the consultants stress "vocational education". Some experimental work has already been done—in Canton and Tientsin, but the need for close examination of this question is urged. The relationship between the craft taught and the subsequent occupational opportunity is obviously important. Yet because this opportunity is so difficult to find the link is not made. It is easy to train in, say, needlecraft. To find outlet for the training is hard. To examine the economy of village or town and find a sphere in which training may be advantageously applied, is still more difficult. Yet indeed so important is this whole issue of the "right to work", that one of those who was asked to write for the survey challenges the Association to give it major attention.

"In all these questions the status of Chinese women is of significance. Women workers, especially industrial workers occupied outside their homes, are increasing in number. In the other associations too, women are to be found in larger numbers, though statistical evidence is hard to obtain. These phenomena have a wide social significance. The woman as a wage earner is a factor in the economic life of a home, where her spending power is increased by reason of her work. It may be that because women are employed, men are not—which of itself is an additional social problem. There is, too, the economic urge which permits the labour of children. The break up of the village or ancestral home unit because of the migration of men or women workers to the cities is a new and important feature in the social life of China. And the problem of the gainful occupation of the women of the village remains to be solved.

"In all these situations what part does the Y.W.C.A. have to play? As a thesis, let us announce—it should work upon the principle of the neo-materialistic interpretation of history. With such overwhelming financial and economic questions facing the country, it may well be said that the value of a social organization is measured by its contribution, direct or indirect, to the solution of these problems. Such an organization may face two courses:

- (a) The training of women for financially productive careers.
- (b) Improving the living conditions of those already employed.

"Thus the task of the Y. W. C. A. is clear. It should promote (and engage in) vocational education, related to the economic situations ruling. It should concern itself with scientific vocational guidance. It

should expend its work for industrial and rural women. In one practical sphere it might do more than by other means to promote "Better Homes"—by the proper training and placing of intelligent women as "home helps".

"In these new departures, it would be advisable to concentrate with all available talent in one centre for experimental work along any one line. Following this, more general application may be hoped for.

"The Y.W.C.A. in China should not blindly follow the pattern or policies of those of other countries, where the emphasis is "four-fold", and the clientele is largely the student and the business woman. China faces a unique situation; the problem is poverty. Let the Association face the problem of increased work and so increase production. Let it develop its policies independently. So shall it prove a blessing to China: so shall it solve also, the problem of its own financing."

As distinct from purpose, the Commission examines the methods of the Association's working to carry it out. Through four main chapters — Program, Administration, Personnel, and Finance, it examines the situation and sings one song—simplification, co-ordination. It finds the movement trying to carry a program and a system of administration which is a "hangover" from larger staffs. It suggests concentration in certain cities upon some pieces of work so that they may be regarded as laboratory experiments for the movement. Canton's Vocational School, rightly developed, can become such. If more than one centre attempts the same intensive work close interchange should be possible. Because there are innumerable needs, programs have tended to be diffused. Finance is slender. Let us not have the butter on the bread too thin!

The same need for coordination appears in national staff work. Certain educational programs in their content are applicable with changing method to "home women", students, rural girls and women, and industrial girls. This method of making more effective effort is strongly urged. In the face of so large problems the sense of accomplishment which comes from combined action is necessary for morale. Something must be done to "make a dent", for courage to proceed comes from achievement.

From the point of view of difficulty of finance and staffing, this advice is sound. A lamentable feature of the Association work it is found is the "turnover" in Chinese secretaries. Usually we have glibly said, "They all get married". Yet statistical examination shows this not to be the first cause. They leave for other work. Hence the necessity upon the Commission to examine the "satisfaction" or otherwise in the work. It calls, as we all know, for people able to create their own clientele and program. But given some measure of this, *results* must be able to be seen by the worker if courage to proceed is to follow.

In relation to other Community Movements the Commission makes recommendation based upon this same underlying conception.... "Plan a common program to rally.... also the related community forces in some such field as mass education".

The part of the foreign secretary requires an attention perhaps out of proportion in a study of the China movement as a whole, were it not for one of the original purposes of the study as previously mentioned. It is found that—

"While it is anticipated that the day will come when Chinese women will take the entire responsibility for the Y.W.C.A., the conviction exists that during this transitional period of Chinese reconstruction foreign secretaries will be of great value to the association in China as advisers and consultants in the technique of organization and program planning of the association. The conviction is also held that foreign secretaries will always be valuable toward the building up of international friendship and understanding."

A more significant statement in line with thinking expressed in the small Honolulu gathering referred to above, is that service of secretaries of another nationality should be as soon as possible upon the basis of mutuality.

"It is hoped that soon the association in China can exchange secretaries with foreign nations in order to further the realization of genuine international friendship on the basis of equality and mutual helpfulness."

Elsewhere, in discussing the important phase of "relationships of the movement" appears—

"There is a further conviction that though the Chinese Association should try its best to stand on its own feet, yet the international mission of the Y.W.C.A. will only be realized through permanent cooperation of associations in various lands".

Up till now we have seen two expressions of "world mindedness"—the working of the World's Committee and the World's Conference at stated intervals, and sending secretaries from lands more experienced in Association work to those less so. There is yet to emerge the third logical phase—exchange of secretaries upon the basis of mutuality in sending and receiving. Though secretaries from China have gone abroad to study, and have given some time to visiting Associations, and others have gone to conferences and perhaps made subsequent tours, there has yet to be developed the going of a Chinese secretary for continuous Association service abroad. The experiment has been made by Yuki Kimura, Japanese secretary, being invited on the National Staff of, first, Australia, and then, New Zealand. She spent more than eighteen months in these two countries and thousands of girls learned to know her. Professor Sir Harrison Moore of Melbourne called her "An Experiment in International Education". A New Zealand girl said, "She

is far and away the best thing that ever happened in our World Fellowship". The enunciation of this principle of exchange by the Chinese Commission is of marked significance.

The China movement will probably face a new series of internal relationships, the import of which the Commission recognized. The absence of centralized government in the country has, in the past, meant absence of effort at regulation or control. Now this feature is beginning to appear. The National Government is asking for registration of voluntary organizations as it is of educational. Locally, the Y.W.C.A.'s should register with Local Governmental authorities, and the National Movement with national authorities. The Y.W.C.A. might choose to register as an educational institution, as a religious movement or as a women's movement. To do so as the first named, however, would be to come under the ban regarding religious teaching; to register as a religious institution would be to be cut off from educational activities otherwise. It seems wisest for the movement in China to enroll itself under the Ministry of Interior as a "Women's Group". Others under this Ministry are student groups, philanthropic groups, religious groups, cultural groups. Any one of these must have such a purpose as will advance knowledge, cultivate character, help develop higher standards of womanhood, and contribute to society. Its name must be in harmony with its purpose, and it must take no part in political groups. Constitutions must first be submitted by groups to the local "Party" headquarters. If approved, sent on to the Government; if not, modified as the party requires.

The Y.W.C.A. of China has been, since the promulgation of these requirements in January, 1930, examining itself in relation to them. The provision is for local registration with local authorities: the only mention of national associations is that permission must be sought for the creating of a national organization in the case of new movements. One serious aspect of the conditions of registration is that "the organization must be supported by its members". This would preclude appeal to the public for funds for support—which would cause a complete change of financial policy if insisted upon. Just what religious program could be carried on: or, if a religious program, what other program, is a question which is as yet not quite clear. What is clear is that in this sphere, and in other aspects of life, a new supervision is being exercised. It is an aspect of the old problem of liberty. A "Bill of Rights", safeguarding the rights of the individual Chinese citizen brought into the State Council by the Legislative Yuan in 1930 was set aside. In a period of dictatorship of the party, the argument ran, the party safeguards the people's rights on their behalf. It is the Party which is insisting upon registration (which means conformation to their own standards) of educational institutions, voluntary organizations, and business institutions.

It may be that in China a new phase of the old struggle for Liberty will be entered upon, and the Association will face the problems involved.

It is impossible without being unduly long, to deal with all subjects so masterfully handled by the Commission. The self-study has been a healthy exercise. It is to be commended to Y.W.C.A.'s in other countries as a worthwhile security.

We close with the words of the Commission:

The Commission, after six months' study, has felt that the data thus gathered have given them a right perspective of the work of the Young Women's Christian Association in China.

The study has given them a better appreciation of the pioneer work done by the Association and its valuable share in the women's movement in China as a whole. They have come to a clearer realization that the Y.W.C.A. is just beginning to be able to function with a fair degree of efficiency. It is now ready not only to experiment on a larger scale, but also to work along more concrete lines toward a solution of some of the vital problems which confront women in China today.

Some of the facts discovered make the Commission conscious that the Association is still a young organization with shortcomings and weaknesses; but in spite of these, the study has given them hope and conviction that it can do some really valuable work. For this it must have re-enforcements and aid, not only from within the country but also from friends of China in all lands. The time has come when all interested in the future welfare of China should seek to strengthen the Association that it may fulfil its mission in this period of reconstruction which calls for sympathetic understanding, intelligent insight, and unsparing devotion and sacrifice from every quarter.

Adventure in Training Chinese Ministers

R. STOBIE

IT was suggested to me recently by a colleague that it would be interesting and instructive to readers of the *Recorder* to give them some idea of what is being attempted in the Wenchow United Methodist Mission in the matter of training Chinese ministers. The word "attempted" is used because the work is in its initial and tentative stage. I make bold to say that there are at least one or two points of interest and importance in this subject; and in one's endeavour to find a *modus operandi* or a *modus vivendi* in relation to the religious difficulty in our primary school, of whose Board of Managers the writer is the only foreign member, and perhaps because of his being foreign chairman of the mission, is left by the Chinese members of the Board to be the sole overseer, virtually, of the school.

And first as to the tentative work of ministerial training it may not be amiss to sketch briefly what was attempted in the past, and what

has impelled the present adventure. More than twenty years ago when Prof. Soothill was superintendent of the mission he had three promising Christian youths selected and sent for some secular training to our middle school, opened a short time previously under Principal Chapman's headship. They had to form a class by themselves and for a year or so got some training in Chinese literature and one or two other subjects there, while their religious studies were prosecuted under the tuition of one of the Chinese pastors. The need for workers being so urgent they were soon sent into the field. One of them is still in the work—steady and reliable if not brilliant. One died last year, the latter years of his service being marked by a loss of enthusiasm. The brightest and most highly gifted of the triumvirate fell, before many years passed, under the power of the temptations of his office, left the Church and took to business.

On Mr. Soothill's call to Shansi University my colleague, Rev. A. H. Sharman, and I had six young men selected by the Chinese pastors of our respective districts for some training. They lived on our commodious church premises in a neighbouring city, the head of one of our flourishing circuits. The resident Chinese minister, a very energetic worker, a good pastor and preacher and with literary facility in Chinese, above the average of our men, supervised their Biblical and religious studies with the help of our efficient schoolmaster there, who took them in Chinese studies. As all had been local preachers in their several home circuits—we make it a *sine qua non* that all ministerial candidates be selected from the ranks of the local preachers—during their training they had regular planned preaching appointments in that circuit. Under such conditions they had the fullest opportunities of repeatedly seeing the inner working of the Church and of the circuit system in all its branches. I was in England when their term was completed, but I suppose they would have a final examination before being sent into the field. Five of the six are still in the pastorate, mostly dependable men, and two at least are outstanding men among the whole of the pastors in the work here as preachers and circuit ministers.

The next venture in this line was to send men for more definitely expert training to Nanking and Peking, a costly business for a small mission that has mostly been on the borderline of financial starvation, and in the main a tragic failure. The Peking trained man took his B.D.—a youth trained in our middle school, the son of a raw country man employed as a coolie in the school. Soon after his return he got over head and ears in debt—a mighty spread of feasting and show to hosts of people in honour of his graduation, and a new house built. Subsequently the mission advanced him several hundred dollars to aid him with his debts. Whether it was repaid or not I do not know, I

was not connected with the matter, but, soon after, he left the mission and went into business in another province, and the family went to the Independents. Another very bright youth trained in our city C.E. was sent to Nanking. He returned, a man of pronounced ability, a very able and arresting preacher, an energetic and initiating worker, an organizer and generous enough to supply the young local preachers under his charge with literature paid for out of his own not too liberal salary. During the troubles three years ago he became ultra-nationalist and bitterly anti-foreign, though he has always been and is still very friendly with myself. His over partisanship led to his undoing here. He, I am told by my colleagues, led a great mob which destroyed the house of a local magnate; he was forced soon after to flee to Shanghai and find a haven of refuge among the hated foreigners. He is the pastor of a Shanghai church in the International Settlement and I hear that there too he shows conspicuous ability as such. I believe that that dire experience as a proscribed man has sobered him much and that he will yet do good work in helping uplift his country. He certainly has the ability, the courage and the passion for it and the mellowing years may bring the gentler and discerning qualities. A second Nanking trained man returned, brilliant but uninspired by high ideals and singleness of purpose. He is now a professed atheist, having divorced his bright young wife for no known reason and taken her child away from her.

That succession of disasters led to the missionaries realizing that they must see what could be done by themselves taking up such tutorial work. The Home Board made a grant for the erection of a training institute here, a fine site was bought, the building should have been begun, but the outbreak of the Communist troubles prevented it. Some good summer schools for preachers have been run however; then on the retirement of Rev. J. W. Heywood after nearly forty years' work in China, the Home Board asked me to come out again to begin definitely this work. I must at once confess that I have had no training for such special work. I was never at a theological college and at the very commencement of the first of my four years as a probationer was sent out here to join Rev. Soothill who, single-handed, was superintending about ninety churches, besides schools, in city and country. The marvellously rapid spread of the work necessitated a very great amount of itineration leaving little opportunity for preparation for such special tutorial work. The perennial understaffing—never more than three missionaries to oversee more than 200 churches—not infrequently meant that two men were left in charge of them, and on two occasions I have had to tackle that work single-handed, the year of the Boxer Riots being the first; for though a fellow worker was with me part of the time he had just come out from home, had not the language, and soon, with others, had to leave for months.

Again in 1922-3 owing to the complete break down in health of one man after another—three in all—within four or five years, I was left to superintend alone 268 churches, besides schools, run the middle school in the principal's absence on furlough and shoulder the secretariat of the mission. In those days all the payments of the mission had to pass through my hands—apart from those of the hospital—and both Chinese and foreign accounts of the same to be kept. So that to take up now a work which by its very nature demands in the interests of efficiency men of definitely expert training inevitably suggests the application to oneself of the adage, "Fools step in where angels fear to tread". Many a missionary, however, by the very nature and conditions of his calling must often feel himself propelled into such unwanted and unsought for positions. Still such as we may remind ourselves of and take courage from what Paul said about "the weak and foolish things of the world being called", chosen by God Himself for His own great work. One asset at least was mine, that I had had some years' training and experience as a school teacher before entering the ministry in England.

On setting about the work, I wrote to Dr. MacGillivray at the Christian Literature Society, who had been helpful to me before with advice, and asked him to oblige me with a list of the literature in more general use in such work. He at once very courteously replied marking down a very comprehensive list and soon followed this up with a parcel of very fine literature appropriate to the occasion. I soon got to work on some of these books in preparation and meanwhile had notices sent to the pastors of our nine circuits to select from among our local preachers men deemed suitable as candidates for the ministry. A date was set for their entrance examination. From five circuits eight names were sent in. We who have worked in pastorates and circuits in the homelands, at least in Methodism, are often called upon to conduct the examination of men called to be local preachers or even of those who are candidates for entrance to the theological colleges, and a common complaint is that examinees so frequently exhibit a noticeable lack of acquaintance with the text of Scripture. That was kept in mind in fixing the scope of studies for the entrance examination; hence Mark's Gospel, the history of Paul as given in the Acts of the Apostles, and the Epistle to the Galatians, were set. Each candidate was also called upon to preach and the report of his effort was taken into account. Testimonials to the Christian character and the work in the churches of the candidates were required from their respective circuit ministers and the leader of their home church. As we at present can estimate the need of preachers for the near future as four men, the four highest were chosen for training. February 22nd of this year was the beginning of the first half year term which ended the first week in July. The

books taken during the term were:—

1. Bonsall and Tung's translation of Banks "Manual of Christian Doctrine"—part of the section treating of the Existence of God.
2. A section of Parker's and Hao's "New Commentary on St. Mark."
3. Fifty pages of Ridgeley's "Introduction to the Old Testament"—by Liu Ts-Yuin.
4. Wright and Chen's "Old Testament-History"—Ninety-four pages.
5. Ridgeley's "Church History"—the first 200 years.
6. Morgan and Chou's 2nd Edition of Charter's "Manual for Preachers"—the whole of it.
7. "Chinese Geography," 1st Book in the school series.
8. "Chinese History," to the T'ang dynasty; school series.
9. Arithmetic—1st Book in the school series up to cube measure.
10. Chinese Literature.

A few lessons in the Geography of the Holy Land and two hours per week to singing from the Tonic Solfa notation have also been given.

The aim has been to get to know a few good books thoroughly, rather than to give a superficial knowledge of a wider variety. Thus the more difficult books are being studied in shorter portions per term than I believe is usual. This may not meet with the approval of some engaged in this work of training others. The former lack of tuition and of methods and habits of study of some of the students has had to be taken into account. One of them has come straight from the plough and his few acres of land,—a typical rustic in look and speech, but manifestly with an intimate experience and appreciation of what Paul calls "the grace of God in Christ Jesus". His Bible has been his most read literature, and though far below the others in "schooling" he writes a good Chinese hand and took first place in the entrance examination—due to his knowledge of the text of Scripture. Another, a small farmer and trader, son of an evangelist, has had only a very ordinary country schooling. A third has had a general education in a far away highland country school. The fourth is rather more modern in his Chinese education and was a teacher in one of our better mission schools in a small market village.

All four have worked with amazing energy and perseverance and have made considerable progress, surprising their Chinese teachers who themselves are amongst the most industrious workers.

Our usual daily routine of work is as follows:—8.30 a.m. Worship: 9-11 a.m. subjects taken by myself; 11-12 Chinese Literature by a Chinese teacher: 1-4 p.m. is occupied by two Chinese teachers who between them take some of the Bible studies and the secular studies. Every Friday

morning an hour is devoted to sermon criticism. Each student knows his turn during the month so that he can take more or less time to prepare his sermon as he feels is expedient up to the time of preaching before the class. The choice of text or portion is left to themselves. On the first occasion not a syllable was forthcoming, the customary Chinese reticence in saying anything depreciatory in the person's presence being too strong. But a little patient explanation, reiterated, backed up by the counsel of one of the Chinese teachers, together with a description of such an occasion among English theological students soon produced a change. Before long all were venting their criticisms adverse or favourable as if to the manner born, and with considerable penetration and relish, and the most desirable harmony has always prevailed. Occasionally a critic will give a different outline to the one presented or give his reasons why a certain treatment is to be preferred to that already advanced. The opportunity is then given to the preacher to reply to these criticisms. The hearers are generally very busy taking notes as the sermon proceeds. It is noticeable as the term has proceeded that these sermons show the application of the instructions learned in their study of the manual of preaching. Texts are more frequently opened up with a reference to context, place, circumstances, occasion of its utterance and the closing application and appeal to the hearers is noticeable also.

Saturdays are left entirely free for preparation as each student is given two to three preaching appointments to one or other of our several places within ten miles of the city during three months, and as they are morning and afternoon appointments, the students are able to get back on the same day in good time. I give each student also at least one opportunity during term to preach in our large city church, to accustom each to a city congregation and to speaking in a very large building. In this they have acquitted themselves well. We also aim to get them into touch with the various branches of Church work such as Christian Endeavor and Sunday School, hospital work, week-evening street-chapel evangelistic meetings, Bible classes, and with the women's Thursday afternoon meeting.

As to financial matters—a family grant is made to each student who has a family to maintain, and a grant for his own living while resident in training. For vacation periods half the latter grant is paid. Suitable allowances are made for stationery and for travelling expenses to and from school. A cook and coolie and light are provided by the mission. Students bring their own bedding and wash basin, and they take entire responsibility—apart from their wages—for dealing with the cook for their food. They appoint one of their number to arrange with the cook as to food and fuel and finance. This does not take up much time and saves the head a great deal. The text books are supplied to the students and become their own property.

During the second term, which will close toward the end of January, the Old Testament and theology studies and those in St. Mark's Gospel will be continued, the second book will be taken in Chinese History, Chinese Geography and Arithmetic respectively; Hayes' "Pastoral Theology" takes the place of the "Manual of Preaching", while Garnier's "Short History of Christianity", the first eight chapters, will supersede Ridgeley's. The criticism class will also be continued. Owing to the exigent need for men to be ready to take up circuit work, only two years can be allotted to the more intensive training in the school, but those who pass the final test, *ceteris paribus*, will be advanced to the position of probationary ministers for three years under senior ministers. During each of these three years each probationer will be required to study and pass an examination on not more than three set books and on his preaching ability. Further, each year a testimonial to his character and work will be required from his senior minister and from the leader of the church or circuit in which he labours. His three years' record and examinations being satisfactory he will be ordained as a fully accredited minister, or at such later time as he comes up to the required standard.

It should be mentioned that, during term, class examinations are periodically held to note the progress of the students in their class work, and term closes with an examination on the whole work of the term.

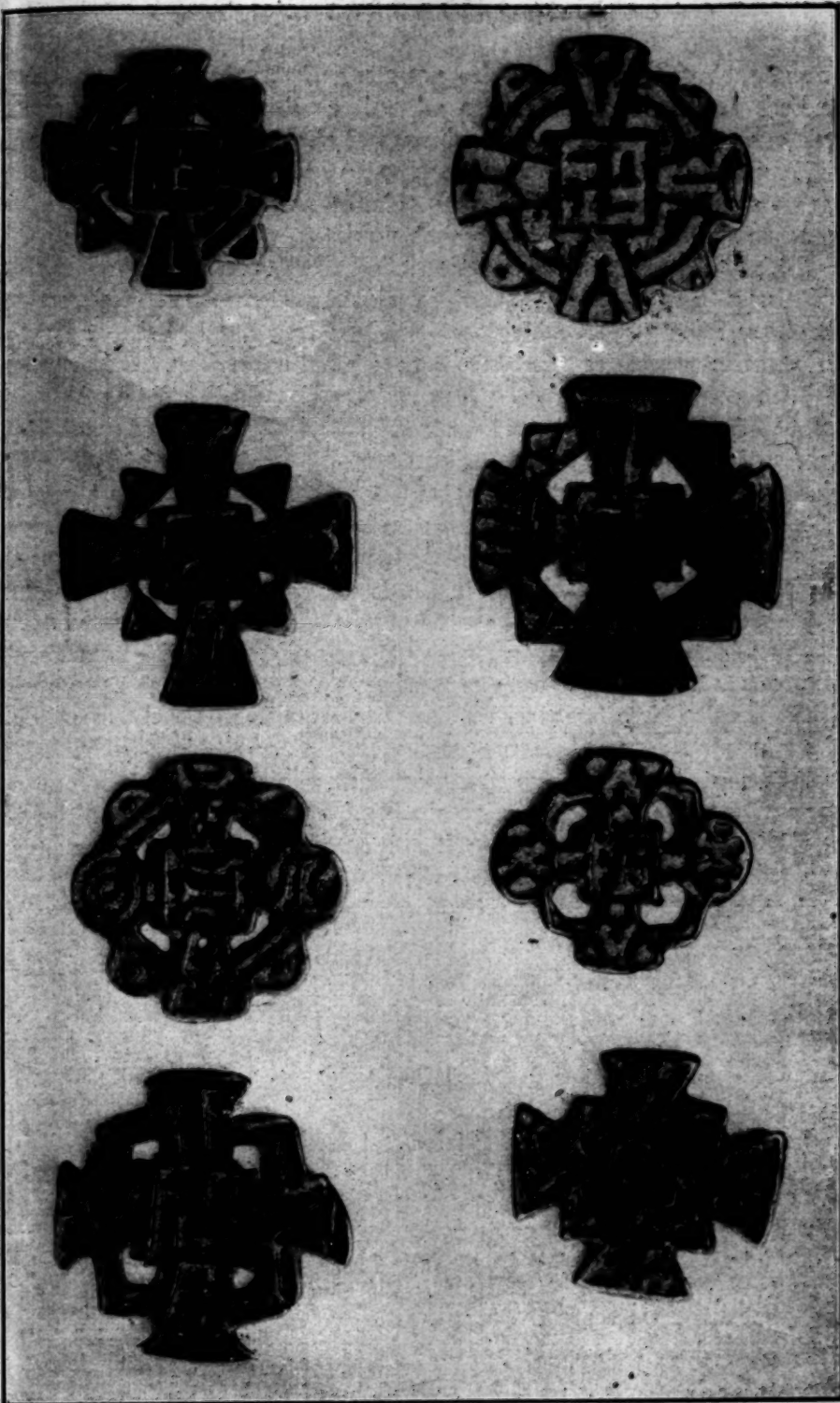
Some Mongol Nestorian Crosses

P. M. SCOTT

SINCE I wrote my first article* on Mongol crosses two things have occurred which rather call for some remark. One is that, whereas at the time of my writing only designs which included crosses had appeared, now other designs in bronze seals or charms have been found by Bishop White and other acquaintances of mine. The other thing is that Bishop White with his great knowledge of antiquities has written letters in the April and June numbers of the CHINESE RECORDER which trace, not the manufacture of these bronzes but some of the designs in them to non-Christian sources, and then on such grounds alone has gone on to say he is afraid he cannot allow them any connection with Christian use.

As to designs now discovered, there are three general types known to me; one in which a cross seems predominant; one in which a bird or pair of birds predominates; one in which the design is an ornamented circle.

*"Some Mongol Nestorian Crosses," CHINESE RECORDER, February, 1930, page 104.



Courtesy F. A. Nixon.

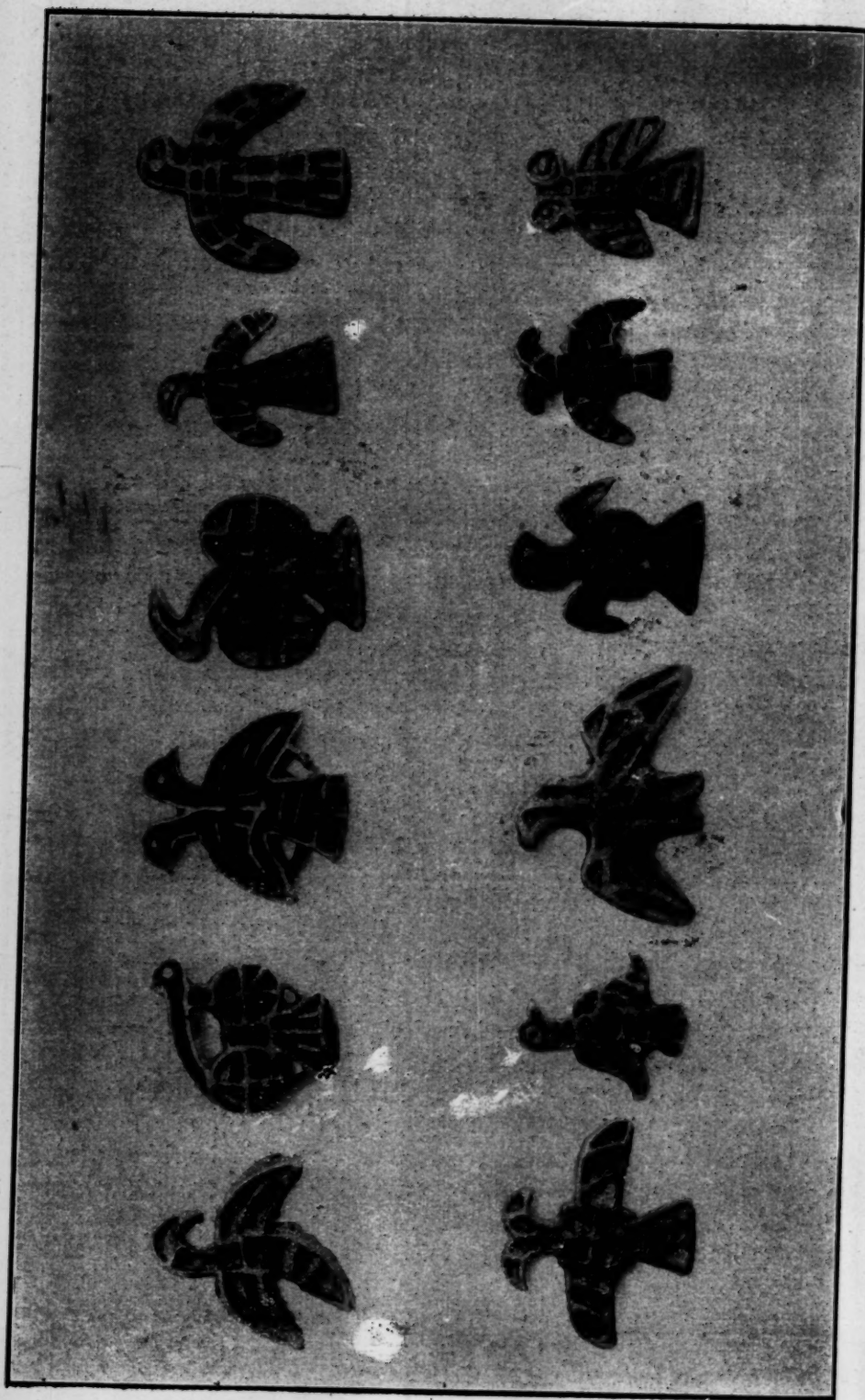
MONGOL CROSSES.

See, "Some Mongol Nestorian Crosses," CHINESE RECORDER, February, 1930, page 104; also page 704 this issue.

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MONGOL BIRDS.

See, "Some Mongol Nestle-like Ornaments," page 204.

Courtesy F. A. Niron.

As to the dates of these bronzes, tradition in Paotou is that they are of the Yuan dynasty: in Peking they are known to some dealers as 'Yuan ya', Mongol dynasty seals, though one dealer there quoted by Bishop White traces them to Yuan and the still earlier Tang times, on what authority I do not know; while the design of the best bird specimen I have, two birds on a roof (?), has been found earlier still on Han tiles and stone carving. A subordinate feature in this design, a "stirrup" pattern associates this bronze with some of my original designs: the birds are on a triangular roof, and the "stirrup"—or? chalice and paten—is in an inverted triangle above it.

The original *date* of a design does not fix the date of manufacture of every object which incorporates it. The original *meaning* of a design does not prevent a copyist or owner of a copy from putting his own interpretation on it. Even if the origin of the cross or dove design is pre-Christian, a Christian is not precluded from adopting it as a Christian emblem. And the association with it of a non-Christian design does not disprove its use by a Christian: I have lately seen the swastika worked on church kneelers by Christian women in China, and I have seen a swastika on the stole of a mediaeval priest on his sepulchral brass in a church in England.

Accordingly I cannot see why some of these Mongol bronzes now known to us, including those I first wrote about, should not have had Christian owners or manufacturers, while others may have been used by non-Christians.

Bishop White's letters deal with designs but ignore entirely the history of the inhabitants of the area from which most of these bronzes come, of which I gave some sketch. A very few specimens have now been found in Sian, which place they may have reached merely as antiques as they have reached the curio dealers in Peking; the others known to me all come from Suiyuan, e.g., Paotou, Tokoto, Kueihua and the Ordos country, where the Mongol Christianity had nothing that we know of to do with the Nestorian mission to the Chinese at Sian in the Tang days. My article aimed at pointing out the real Christianity of the Onguts in the Suiyuan lands in the Yuan days. They are well known from the life of Yaballaha, the Nestorian Pope, the letters of John of Montecorvino, and the Yuan histories. Prof. Pelliot, who has kindly endorsed the bulk of my article but points out that my identification of the Onguts with the Keraites will not stand, calls both Keraites and Onguts "great Christian tribes". (v. Rev. A. C. Moule's new book "Christians in China before 1550" for statement).

I have stated above that Christians may have used non-Christian designs or objects with a Christian purpose. But did Ongut Christians use crosses? I cannot prove this, but we have a few facts bearing on this question. Keraites and Mongol Christians at Chinkiang in the 13th

century were all alike in one respect: they were all concerned in sending to the West for Christian teachers. (With Mr. Moule's work now out I will not burden the reader with references which will doubtless be found there.) I cannot prove that Onguts specially used crosses: but if I may take that fact of the Mongol efforts to get help from the West as an indication that Mongol Christians were not necessarily diverse from one another, I think it is worth while to point out that non-Ongut Christian Mongols did make use of the cross as a symbol. 1. It is found, as noted in my article, on grave stones at Shih-chu-tzu-liang, not far from the main Kerait territories. 2. It is found twice carved on stone at the Shih-tzu-ssu in Fangshan, which Mr. Moule has some reason to believe was the retreat in which the future Pope Yaballaha III, an Ongut, sought his teacher Rabban Sauma, also a Mongol and possibly an Ongut. 3. Most interesting of all, at Chinkiang the Chinese inscription of 1281 put up at the Mongol church there states that its Christians "set up the cross in their houses, paint it in their churches, wear it on their heads and hang it on their breasts",—much as Mongols now wear Buddhist charms slung round their necks in front, sometimes also hanging them behind between their shoulders.

I have proved nothing. But while I am sorry that in my former articles I said my crosses *undoubtedly* belonged to Ongut Christians, I think I have in the above note gained the right to ask readers not to accept the negative part of Bishop White's letters as final.

Women's Service League

MRS. G. W. MARSHALL

INSPIRATION for women's work in Kwangtung in the early days came largely from True Light Seminary, a school for girls and women established by Miss H. N. Noyes in 1872. In this and other schools of similar character were trained most of the Bible women, teachers, and leaders, as well as a host of women who went out to establish Christian homes and nurture daughters for future leadership. In the Christian activities of these institutions and of the churches with which they were closely associated, many girls and women gained their first vision of service and learned to express their spiritual aspirations and needs in group meetings. Bible women went out to gather other bands of Christian women into weekly Bible classes or prayer-meetings, often with the help and guidance of some missionary worker. In the course of time, some of these groups developed an organization with officers and committees and some plans for service; more often they were content to drift along without any very definite objectives or real progress.

It was not until 1923 that an effort was made to co-ordinate these scattered groups and develop a general organization. The year before Miss Dorothy C. Mackeown (now Mrs. A. J. Fisher) had been designated by the American Presbyterian Mission to head up the work for women in connection with a local interdenominational association. The organization which grew out of this work adopted the name of Women's Service League (女界服務團). Much preliminary work was done in the next two years, and it was not by any means an easy task to overcome the indifference and inertia of the women. There was often suspicion and passive, if not active, opposition from pastors and preachers, who seemed to fear that the women were being weaned away from the church into an outside organization rather than enlisted and trained for service within. One of the first steps was to invite the men leaders to a conference in which aims were carefully explained, plans discussed and suggestions made which were embodied in the organization. As soon as the brethren understood the practical value of the enterprise they became loyal supporters and have continued to give hearty cooperation.

In 1926 the Kwangtung Synod of the Church of Christ in China decided to include in their organization a Department of Women's Work. They chose as Secretary Mrs. S. T. Law, former Principal of True Light Primary and Women's Schools and an outstanding leader of women. Miss Mackeown was invited to become associate secretary, thus linking up with the new department the work already done. In the autumn of 1929 Miss Florence Lee, one of the first woman graduates of Union Theological College became a half-time secretary, the remainder of her time being given to teaching in the Shung Kei Bible School, (崇基聖經師範女校).

The aim from the first has been in the Spirit of Christ to develop among church women strong Christian characters with the spirit and ability to serve. The main objectives at the outset were; (1) the improvement of existing organizations; (2) enlistment of Christian women not hitherto interested in church work; (3) formation of new groups; (4) development of general organization.

Infusing new life into old organizations is always difficult, yet much success has attended this effort, and many of them are now well organized and working happily on a forward-looking program. In exceptional cases a group is found still traversing the old vicious circle, the main duty of the paid Bible Woman being to nurse feeble Christians and remind them of the recurrence of Sabbath and weekly prayer-meetings. Many of the newer organizations have done good work from the start and try hard to live up to their name of Service Leagues.

While many new women have been enlisted, they have largely been from the older church members, and it has been found almost impossible

to interest the younger women or make them feel at home with their older sisters. This is natural enough and only a repetition of regrettable experience in other lands. Miss Lee is working largely with students and younger women, especially the Alumnae of Christian schools, so it is hoped that her energy, new ideas, and vivid personality will be effective along these lines.

Simplicity and elasticity have been the watchwords here, in order that organizational machinery be not multiplied and that the needs of various classes of women may be met. In the beginning the work was confined to the city and suburbs of Canton, but it now includes Hong Kong, Macau, and the rural districts. There are now some thirty-five working groups, about half of them being in the country.

Each local church may have its own organization, but in the smaller cities or towns where there are several churches with few leaders, it is recommended that the women unite in one auxiliary, at least in the beginning. In a very weak church it may be better to start with a committee on women's work with the hope of developing an auxiliary. Such a committee may undertake one or two definite pieces of work with a view to imbuing the women with a spirit of service and giving them some training.

A complete local organization should have its own officers and several committees in charge of different departments of work, the aim being to enlist every woman in the church in some form of service.

In a large city like Canton, where there are a number of auxiliaries, it is desirable for them to unite in a general organization in order to coordinate their work. Such a central organization is in successful operation in Canton. It holds quarterly meetings, two of which are inspirational and business meetings in which reports are made and plans adopted for common projects; the other two are more in the nature of retreats.

There is also a central committee in Canton through which all organizations are linked to the Synodical office. On account of distances and expense of travel, this committee of twelve women is at present limited to women residing in Canton. Each local Canton auxiliary presents four names to a nominating committee, which in turn selects thirty to be placed before the annual meeting of the central organization. From these twelve are elected by ballot for confirmation by the Synod's Executive Committee.

The central committee acts as the Women's Committee for the Synod as well as the Executive of the Canton General Organization. It meets regularly once in two months or on special call at other times. Its work may be outlined as follows:

1. It receives reports from auxiliaries and reports in turn to Synod.

2. It outlines the general work, aims and plans, making specific suggestion as required.

3. It initiates in a more specific way and helps to carry out the work of the Canton General Organization.

4. It produces literature from time to time.

5. It is responsible for raising the Synod's share of the yearly budget of the Shung Kei Bible School. This school, now in its third year, was established by the Synod for the purpose of training young women for Christian service and leadership, and is considered the project of auxiliaries.

As to the local auxiliaries, each group is expected to have several departments of work suited to the special needs of its church and community. Some have divided their program of work as follows:

1. Evangelistic, Educational, Hygiene, or

2. Evangelistic, Christian Nurture, Better Homes, or

3. Evangelistic, Better Homes, Hygiene; Literature and Social.

4. A few are adding to the above Church Music and Choir.

Each auxiliary besides meeting its own expenses is urged to make an annual contribution to

1. The Shung Kei Bible Training School for Women.

2. The Chinese Home Missionary Society.

Suggested requirements for membership are

1. Membership in the church.

2. Willingness to give time and strength to service in the church.

3. Willingness to study with a view to becoming more intelligent, earnest and useful Christians.

The pastor or preacher should act as adviser to the local auxiliary and the Bible Woman may not hold any office in the organization. She should help the auxiliary and the members should work with her. Officers and chairmen of committees should hold a meeting once a month at least to report and plan for work. Yearly reports should be made to the Central Committee.

A few general statements may be added to define more clearly the present goals and show some actual accomplishments.

1. No effort is made to promote a separate program for women's work, but rather to cooperate in the Synod's plan for the whole church, adapting it to the needs of the work.

2. During the present year most of the work is planned to accomplish three general aims:

(1) Study of the Bible.

a. Every member to be able to read by close of year.

b. Those who can read to do more faithful and systematic Bible study.

- (2) Each member to strive to win one person for Christ during the year.
- (3) Each member to give to the church at least one half-day weekly in some form of service.

In September, 1929, there was held in Canton a Retreat Conference for officers, each auxiliary being asked to send two representatives. The objects were inspiration, fellowship, and the discussion of aims and plans. Expense of travel and entertainment was offered by the Central Organization. Over forty attended but only nineteen of this number accepted money for travel. The Conference proved to be a great help and inspiration and it is hoped that hereafter at least one may be held each year, all of the auxiliaries paying the travel of their own delegates.

In two districts of the Synod a local woman secretary has been employed to take general charge of the women's work. In one case the salary has been paid by the Central Organization and the result has been less successful than in the other, where the women of the district asked for the secretary, indicating their choice and offering to pay one-half of her salary. It is only fair to say that this is in a region where there are many Christians who have been abroad or are now overseas, hence there is more money and more progress than elsewhere. The ultimate aim is to have a secretary in each district, but at present this is impossible on account of the lack of trained women even where funds are available.

For a number of years the Central Committee has had a large share in planning and promoting the special Evangelistic Campaign which is held in all the churches following the date of the old Chinese New Year. At first this committee assumed entire responsibility but now works in cooperation with other organizations with very good results. Special literature is prepared each year and posters selected and kept in stock for sale to those interested.

On March 14 of the present year a Retreat was held in a quiet suburb for officers of Canton Auxiliaries. In order to keep it definitely for leaders, only four were invited from each auxiliary. Thirteen were represented, making a group of about fifty. The day proved so helpful that it has been decided to hold a similar Retreat twice a year.

No effort is being made to increase the number of auxiliaries at present but rather to help each to do a better piece of work. They need constant care, oversight, and nurture, and the present limited staff can scarcely meet the needs of the present number. It is feared that without this care, the organizations will weaken and die rather than go on to fulfill their destiny of service to the church.

In spite of the fact noted above, new organizations are forming occasionally. The latest and most notable instance is in a suburb of Canton where the church women have recently organized with great enthusiasm. They have enlisted more than one hundred and seventy names.

and have collected about one hundred dollars in sums varying from ten cents to ten dollars. The opening meeting was held last week and the members are now divided into teams for village evangelistic work.

It seems evident that the Women's Service League has come to stay, and is destined, under the blessing of God, whose guidance has been sought with each step, to become a large factor in the life of the Church and as great a blessing to the women of South China as have similar organizations in other lands. Already it is touching through the Home Missionary Society unevangelized regions in a distant province. Is it too much to believe and hope that in time it will make its contribution to other needy souls even in foreign lands?

Incense at Christian Funerals

D. C. GRAHAM

A FEW months ago there was a funeral in a Christian church in Szechuan. The deceased had been a church member for many years. His father had been given a Christian burial. His wife and oldest daughter are church members. The Chinese pastor had charge of the funeral service.

A picture of the deceased was hanging in the center of the room. Before it was a bronze incense burner, in which broken pieces of incense biscuit were burning. The fumes went up in front of the picture of the deceased, and spread out into the room.

It had not been the custom in this church to burn incense at Christian funerals. Church members took it for granted that incense would not be burnt. But here it was! The foreign pastor had seen pieces of incense biscuit being burnt at non-Christian ceremonies, and, so using his pastoral authority, he had the incense removed.

This action did not meet general approval, even among foreign missionaries. One missionary asserted, and another was convinced later, that burning incense biscuits in an incense burner is not really burning incense (燒香) in the ordinary sense of the term. It was only burning incense when incense sticks were used. Some Chinese church members also affirmed that this is true. The foreign pastor held that burning incense biscuits is practically the same as burning incense sticks, or sticks of incense.

This incident leads us to suspect that in this comparatively small matter the Chinese Church faces a real and difficult problem, which it may be well to study carefully because of possible future consequences in the Chinese Church, and in order that we may act intelligently, rather than merely drift into practices that are likely to have serious results for good or for evil.

It is surprising what different answers to important questions can be secured from the Chinese themselves. Some church members definitely asserted that burning incense biscuits in an incense burner before the picture of the deceased at a funeral is not really burning incense (燒香): others affirmed that it is. Very intelligent Chinese told the writer that ancestor worship is a form of idolatry, and others just as intelligent have stated emphatically that it is not.

The writer has seen pieces of incense biscuit being used in incense burners before images of gods in non-Christian worship. He has also seen small pieces of fragrant wood called t'an-shiang-muh being used in the same way. The abbot of the Yunnan Temple of Suifu, a Buddhist friend of the writer's, stated that incense sticks, pieces of incense biscuit, and bits of certain kinds of wood are usable in burning incense in non-Christian ceremonies before pictures of images of the deceased or of the gods. Non-Christian friends say that incense biscuits are preferred when the gods are being worshipped during long ceremonies of reading or chanting the Sacred Books, because they do not have to be replenished so often as incense sticks, the latter being more commonly used in the ordinary worship of the gods. The abbot mentioned above, and other non-Christian Chinese friends, stated that in case incense in the ordinary forms could not be secured, either sticks, biscuits, or fragrant wood, three piles of dirt may be placed before the idol on the altar, and it will pass as an ordinary act of burning incense.

Now what does burning incense mean to the ordinary Chinese worshipper? Sometimes incense is burnt in a room with no idea of worship at all, but simply to offset unpleasant odors, or to cause a pleasant scent in the room. In ordinary religious ceremonies, burning incense is essentially a way of expressing respect and reverence. Incidentally, it gives an impression of respectability and completeness which sometimes seems to non-Christians to be lacking in ordinary Christian ceremonies. To some Chinese, and especially to the more enlightened, burning incense is nothing more than this.

But there are millions of laborers, farmers, and others among the common, uneducated Chinese people, who hold a different view. For them, something of the very soul of a person resides in his image or picture. Thus the images of the gods are in a real sense gods. When incense is burnt before the image or picture of a person or a god, the person or deity is present, smells it, is pleased, and is caused to be in a good humor so that requests or prayers are more likely to be granted. Here we are dealing, of course, with superstition.

Official reports show that many Protestant church members in China are illiterate. It is evident, therefore, that the last paragraph very nearly describes their ideas and sentiments when they take part in a ceremony in which incense is burnt.

Our aim in this article is not so much to reach conclusions as to outline a problem and to stimulate further discussion. We therefore close with the following questions:—How much is the burning of incense in some form or other a real problem for the Christian Church in different parts of China? Just what is "Burning incense?" What does it mean in a religious ceremony? Should it be a part of Christian religious services, or not? If the Christian Church in China uses incense in funerals and in other religious ceremonies, can this be adequately explained to Christian friends in other lands? Is burning incense likely to be an opening wedge for other superstitions, such as burning spirit money, offering food to the gods and to the deceased, etc.? Will future historians regard the adoption of this custom as a benefit, or a calamity? Will the more intelligent non-Christian Chinese consider the adoption of this custom by the Chinese Christian Church as proof that Christianity, like some other religions, is largely superstition? Are there other and better ways to secure for the devout worshipper the real values that are found in the custom of burning incense?

Mahatma Gandhi*

Review Article

KENNETH SAUNDERS

THIS American version of Gandhi's great autobiography is very timely. The Indian Edition of more than a thousand pages is called "My Experiments with Truth", and this fine title has been sacrificed. So too have the noble type and the wide margins which make the Indian version so fine a specimen of craftsmanship. The original book, like so much else that Gandhi has done, is a monument of fine and sincere work and of true craftsmanship, with its binding of *khaddar* (home-spun), and its freedom from all typographical errors. It has, too, an index which the American edition lacks; and these things are significant, for they mean that the Orient is beating us at our own game, as well as offering us a new ethic, a new spiritual ideal, and a very practical moral equivalent for war. C. F. Andrews has done the work of abridgment and editing admirably; perhaps no one else could have done it so well; and the book should have a very eager reception. It contains just what the West needs to understand this grand figure. We are all interested in the Mahatma, whose story is here told with "a simplicity that is almost naive, a frankness that is frequently startling, and an integrity that is always sublime." If some may object to Mr.

*Mahatma Gandhi, *His Own Story*. Edited by C. F. Andrews, with introduction by John Haynes Holmes. MacMillan Co. 1930.

John Haynes Holmes further eulogies which place Gandhi in the successorship of Tolstoy, Garrison, St. Francis of Assisi, Jesus and Isaiah as a "non-resistant", and with Lao-tse, Confucius, the Buddha, Zoroaster. Jesus and Isaiah as one of the world's supreme religious geniuses, yet all will read his admirable summary with profit. He shows us the meek yet terrible figure of Gandhi—"now as always the central driving force in Indian political life"—and says that he "is mightier at this hour than he has ever been before, because his exalted spirit is entering permanently into the living consciousness of his people, as it is destined eventually to enter into the living consciousness of mankind." In an admirable passage he lays bare the secret of this astounding influence. "If we would know the secret of Gandhi, we must 'behold the man'." In no leader of the race has the power of the spirit ever come to such utter singleness of expression as in this Indian. Nothing else avails to explain the matchless character of his influence. His person is stripped as naked of grace as his body of clothes. His physical presence is completely insignificant. His intellectual capacity, as compared with Tolstoy's, is meagre. Unlike Jesus, he commands no magic of words. Unlike Mohammed, he has no consuming passion of temperament and will. Among religious leaders, he comes nearer to St. Francis, perhaps, than to any other; but even here he lacks that lovely aesthetic sensibility, that native instinct of poetry and song, which blossoms with such immortal fragrance in the 'Little Flowers.' A frail, puny, utterly unimportant-looking man is Mahatma. But in this trivial lantern of the flesh, there burns a light that 'never was on land or sea.' His deep and lustrous eyes, his lovely smile, his utter clarity of mind, his gentleness and peace and unfailing compassion—these reveal at once the inner glory. The poverty of Gandhi's personality in every other respect serves but to isolate and thus make plain his essential quality of life. Other men can be explained by gifts of birth, or education, or personality, or intellect, or speech. Gandhi knows none of these things. Clothed upon with the frailest garment of fleshly incarnation ever known, the Mahatma walks among us as pure spirit." This is admirably put, and could be matched with words of Sir Gilbert Murray, written as long ago as 1913, in which the Western world is called to beware of the man who has no fear and to wonder at the man who practices the Sermon on the Mount in the political sphere, to the equally sincere tribute of Will Rogers, with his dry comment "put the nut in jail"—a scathing attack upon our double standards. It is as the spearhead of an Asiatic movement of ever-growing momentum that Gandhi is so staggering a figure. Nearly a billion Asiatics are questioning our Western ethics, our government in the interests of the rich, our exploitation of the poor, and Gandhi is their voice. As a lifelong champion of the poor he has seen the white man's prejudice and injustice in South Africa; and the cautious offer of Domin-

ion status to India has come too late, because the leader, who has done his best to educate us all finds that we in the West are not ready for cooperation with men of another color, that we are not ready to meet his acid tests as he proposes them to us, and that if India is to be regenerated it must be through her own courageous application of soul-force to all these problems.

II

The early life of such a man and his heredity are then of the greatest interest. Rarely has a story been so simply told, or with such insight into the great and moulding influences of early childhood. We see a shy and sensitive boy unquestioning in his obedience to parental authority, and in his reverence for the teachings of religion, yet making experiments in the interests of truth. He eats meat "because it makes Englishmen big," and smokes tobacco because he sees his uncle doing it, and because of the eternal duty of the young to rebel against imposed authority. The experiments are tragically successful, leading to nausea, nightmare and even an attempt at suicide—so sensitive is the organism of this young seeker. The experiment of marriage is very frankly described with the childish interest in the wedding ceremony, when "two innocent children unwittingly hurled themselves into the ocean of life." They were then both thirteen, and while marriage at first seemed to imply nothing more than the prospect "of good clothes to wear, drums beating, marriage processions, rich dinners, and a strange girl to play with" it very soon developed into a real tyranny. "I took no time in assuming the authority of a husband." This leads to some fine and courageous writing about the subordination of the Hindu wife; "A servant wrongly suspected may throw up his job, a son in the same case may leave his father's roof, and a friend may put an end to the friendship. The wife, if she suspects her husband will keep quiet, but if the husband suspects her she is ruined. Where is she to go? A Hindu wife may not seek divorce in a law court. Law has no remedy for her, and I can never forget or forgive myself for having driven my wife to that desperation." It is only when he learns the great lesson of continence, and realizes that the wife should be a companion and helpmeet that young Gandhi becomes unified in his mind. It is this unification, this singleness of eye with its intolerance of double standards that best helps us to understand him. As Mr. Andrews says truth and inner purity, are with loving-kindness the tripod upon which this great life is built. These are the Indian ideals of *satya*, *brahmacharya* and *ahimsa*, and they must be studied if this great and luminous soul is to be understood. Here and in Mr. Andrews' former work, "Mahatma Gandhi's Ideas" there is ample matter for this study.

Here too we get glimpses of his religious upbringing as a *Vaishnavite* with adherence also to the *Jain* religion, we read of the great influences of certain dramas emphasizing loyalty, devotion to truth and sacrifices in its pursuit, and we see the soul of Gandhi in the making. He has the courage to touch the untouchable and to make friends with Mohammedans, he enters brothels but draws back from the act of shame, he begins his great interest in questions of health and sickness, and his editor has fortunately spared us some of these discourses. For in this matter he is something of a crank and the Indian edition is overcharged with the naive excursions in the field of diet and medicine, often illuminating but often also tedious to more sophisticated minds.

III

When we come to his experiences as a young law student in England, we see him "playing the English gentleman," looking into the teachings of Christianity, boggling at some of the Old Testament—we have some excellent reading. "I read the book of Genesis, and the chapters that followed invariably sent me to sleep. . . . I plodded through the other books with much difficulty, and without the least interest or understanding. I disliked reading the book of Numbers. But the New Testament produced a different impression, especially the Sermon on the Mount, which went straight to my heart. I compared it with the *Gita*. The verses 'But I say unto you that you resent not evil, but whosoever shall smite thee on the right cheek, turn to him the other also' . . . delighted me beyond measure . . . My young mind tried to unify the teachings of the *Gita*, the *Light of Asia*, and the Sermon on the Mount. That renunciation was the highest form of religion appealed to me greatly." He makes a thoughtful comparative study of religion, and reveals himself as an intuitive eclectic, until at the shrine of his mother, who had died while he was in England, he consecrates himself to a life of service. Then follows the great epic of the South African struggle, which is well described by Dr. Holmes: "Certain thousands of Gandhi's fellow-countrymen, brought to South Africa to do the menial labor of the land, were outlawed from justice, tortured by discriminative legislation, despised and spat upon by a so-called superior race, and thus visited with misery and threatened with death. In such a situation the downtrodden in other ages have either abjectly endured and died, or else have risen in mad revolt, and perished or escaped amid the horrors of struggle and slaughter. Gandhi, determined that his fellow-countrymen should not bow 'like dumb, driven cattle' beneath the yoke of oppression, was equally determined that they should not plunge themselves and their oppressors into the agonies of violence and death. Out of the mystery of his own devoted and highly disciplined spirit, he found a better way. With a

skill, patience, and heroism well-nigh unexampled, he took those thousands of ignorant, untrained indentured laborers, sore oppressed in an alien land, and, by sheer power of personal example, welded them into a single body and instigated a non-resistant revolt which brought them, after years of struggle, the freedom they sought. Gandhi's first step was to teach his followers to have no part in the life of a society which denied them the elementary rights of men (Non-cooperation). His next step was to discipline his followers to do no violence upon their oppressors—to suffer injury themselves, but to return no injury to others (Non-violence). And his last step was to lead his followers to the heroic achievement of serving their oppressors—helping them, coming to their relief and rescue, whenever they fell in need (Soul-force)."

IV

It is a pity even a part of this great epic has to be omitted for the lack of space, but Mr. Andrews promises us a separate volume dealing with this all-important era in modern history, and when we pass to his triumphant return to India in 1913, and see him at the feet of Gokhale, that great and constructive Servant of India, and with all India looking to him for leadership we have a further stage in his initiation into politics. This last part of the book is the most detailed and introduces us to scenes more familiar because more recent and on a vaster scale. We see him continuing his fight for the rights of Indians in British Dominions, returning to South Africa, recruiting laborers and even fighting-men for the Allied Armies, (for his abhorrence as to caste is at war with his pacifism) and gradually disillusioned as the promises of wartime England are marred by the tragedy of *Amritsar* and the follies of the Treaty of Sèvres. He now makes common cause with the Mohammedans, rather naively expecting them to respect the cow in return, and begins his great five-fold program for the unification and salvation of India. This program is the raising of sixty million untouchables into the caste-system, which he accepts, the building of a bridge between Hindus and Mohammedans, and between men and women, a drastic prohibition campaign, and the spinning wheel as a remedy for Hindu poverty, a symbol of her unity, and a very heavy scourge for the backs of the British. All this is clearly and objectively told, and the Mahatma stands out as a great and practical social reformer, who does all this in the pursuit of the realization of truth, or of salvation. His manifold activities are the by-products of his religious quest, and in dealing day by day honestly and fearlessly with concrete problems as they arise he has evolved a magnificent philosophy of life and a heart-searching religious idealism which is very far from spent. His acid tests to government are nearly always realistic and sane; some of them have been nobly met and it is a tragedy that the proposals for Dominion status have come ten years too late. We

Anglo-Saxons are nearly always confident of muddling through at the eleventh hour; that we have exhausted the patience of this patient and saintly leader is tragedy and nemesis. He loves Englishmen, as many of them admire and respect him; but he sees clearly that nothing short of great economic pressure will awaken them to loftier standards. "Ye cannot serve God and mammon," but we all try to do it!

The book rises to a noble climax, so typical that it may be quoted in full:

"It is not without a wrench that I have to take leave. I set a high value on these experiments. I do not know whether I have been able to do justice to them. I can only say that I have spared no pains to give a faithful narrative. To describe Truth, as it has appeared to me and in the exact manner in which I have arrived at it, has been my ceaseless effort. The exercise has given me ineffable mental peace because it has been my fond hope that it might bring faith in Truth and Ahimsa to waverers.

"My uniform experience has convinced me that there is no other God than Truth. And if every page of these chapters does not proclaim that the only means for the realization of Truth is Ahimsa, I shall deem all my pains in writing these chapters to have been in vain. And even though my efforts in this behalf might prove fruitless, it is the vehicle, not the great principle, that is at fault. After all, however sincere my strivings after Ahimsa might have been, they have still been imperfect and inadequate. The little fleeting glimpses, therefore, that I have been able to obtain of Truth can hardly convey an idea of its indescribable lustre, a million times more intense than that of the sun we daily see with our eyes. In fact what I have caught is only the faintest gleam of that mighty Effulgence. But this much I can say, with assurance, as a result of all my experiments, that a perfect vision of Truth can only follow a complete realization of Ahimsa:

"To see the universal and all-pervading Spirit of Truth face to face one must be able to love the meanest of creation as oneself. And a man who aspires after that cannot afford to keep out of any field of life. That is why my devotion to truth has drawn me into the field of politics; and I can say without the slightest hesitation and yet in all humility, that those who say that religion has nothing to do with politics do not know what religion means.

"Identification with everything that lives is impossible without self-purification; without self-purification the observance of the law of Ahimsa must remain an empty dream; God can never be realized by one who is not pure of heart. And purification being highly infectious, purification of oneself necessarily leads to the purification of one's surroundings.

"But the path of self-purification is hard and steep. To attain to perfect purity a man has to rise above the opposing currents of love and

hatred, attachment and repulsion and to become absolutely passion-free in thought, speech and action. I know that I have not in me as yet that triple purity in spite of constant ceaseless striving for it. That is why the world's praise fails to move me; indeed it very often stings me. To conquer the subtle passions seems to me to be harder far than the physical conquest of the world by the force of arms. Ever since my return to India I have had experiences of the dormant passions lying hidden within me. The knowledge of them has made me feel humiliated but not defeated. The experiences and experiments have sustained me and given me great joy. But I know that I have still before me a difficult path to traverse. I must reduce myself to zero. So long as a man does not of his own free will put himself last among his fellow creatures, there is no salvation for him. Ahimsa is the farthest limit of humility.

"In bidding farewell to the reader I ask him to join with me in prayer to the God of Truth that He may grant me the boon of Ahimsa in thought, word, and deed."

Wanted—A Pacific Institute of Religious Relations

NORMAN C. SCHENCK

THERE is a little inter-racial Christian community growing up on the windward side of the Island of Oahu, Hawaii, called "Kokokahi", an Hawaiian word meaning "of one blood". There representatives of five or six national groups are beginning to build vacation places. A commodious conference hall has already been erected, together with some small guest cottages donated by descendants of missionary families.

From those interested in this center has come the idea of a missionary conference to deal with present-day missions in the Pacific area. With this idea they challenged the Board of the Hawaiian Evangelical Association—the Hawaii-supported agency for about seventy-five percent of Protestant missionary work throughout the Islands. A committee was appointed which decided to ask the American Board of Commissioners for Foreign Missions to invite other denominations to participate in such a conference in 1930.

But Hawaii is far from missionary board centers. Correspondence moves slowly. There is also considerable shyness about "another conference". Finally, however, it was decided to have a preliminary gathering composed of representatives from various missionary agencies in Hawaii. Boards of Foreign Missions were invited to reroute missionaries so that they could attend. This preliminary conference was to discuss two questions. First, the present situation on Pacific mission fields; and second, the wisdom of a larger conference in 1931.

On the morning of August 19, 1930, a group of thirty-two men and women, Christian workers of Hawaii, joined with five missionaries from the Orient for a two-day conference. The missionaries were Dr. and Mrs. George Wilder, of the American Board Mission at Tunghsien, North China, Rev. and Mrs. Carroll Lorbeer, of Dindigul, India, who represented the mission to which the churches of Hawaii are pledged to contribute \$3,000 annually, and Rev. Harold Schenck, sent by the Dutch Reformed Mission Board, on his way to be pastor of the Union Church, Yokohama, Japan.

The conference was fortunate in having present also Rev. and Mrs. Lowrey Davis, of the Southern Presbyterian Mission in China, Dr. John Hedley, pastor of the Honolulu First Methodist Church and a veteran missionary from China, Rev. Jerome C. Homes, missionary in Waialua, Oahu, who has spent several years in Christian work in Japan, Prof. T. Harada of the University of Hawaii, former president of Doshisha University, and Bishop S. H. Littell of the Hawaii Episcopal Church, formerly a missionary in China for thirty years.

The conference chose Mr. Emil Brendt, a consecrated Christian layman, as chairman. In opening the conference Mr. Brendt said, "We are troubled and perturbed by the world's growing pains. We are, therefore, asking 'What is His will?'"

In the frank discussion of the present situation in mission work which followed several important questions were raised. Some of these were:—

1.—The need for establishing a missionary training college in Hawaii for those of both East and West. This was proposed by Bishop Littell and so urgently did he advocate it that the conference was hardly over before the Honolulu papers announced that the Episcopal Church was going to establish such a training college.

2.—How can better cooperation on the mission field be secured?

3.—Better understanding between home and foreign mission fields.

4.—Christian relationships with other religions and their adherents.

5.—There developed also a growing consciousness of Hawaii's relation to these problems. The once "finished product" of missionary endeavour therein is faced with the stern necessity of setting its house in order. Hosts of alien immigrants to the sugar and pineapple fields of Hawaii have put Christians into the minority; waves of material-mindedness are submerging their children.

6.—What is the basis for present-day mission work? This question was raised by Dr. Wilder of China. His thesis briefly put was that missions need to change their nomenclature. People are shy about the term "missions", but the world listens to talk about "good will" and "international friendship". Missions can and should help to raise the standard of living in lands where missionaries live and work. Further—

more the purpose common to missions of all denominations might be expressed, said Dr. Wilder, as follows: "We desire to offer, for voluntary acceptance the best we have, in the best way we know, to those who need it most the wide world around."

The conference was uncertain about the adequacy of this definition of Christian purpose and a committee was appointed to draft another statement to express better its faith. Of this committee Dr. Wilder was a member. Dr. Harada presented the following for the committee's consideration: "The compelling motive for Christian missions lies in the sense of obligation to offer the world the love of God as revealed in Christ and to extend God's Kingdom for the consummation of His will for mankind." This statement was unanimously adopted by the committee and later by the conference itself.

It seemed logical at this point to consider a conference in 1931. Mr. Theodore Richards, father of the inter-racial community mentioned above,—friend of all good causes, loyal and true Christian layman—opened the discussion thereon. He stated that the idea of the coming conference had taken new form in his mind as a result of correspondence with various missionary leaders. He proposed that we start on a small scale. "We might", he said in part, "study Hawaii: the period of Christianity's unprecedented success among the Hawaiian people, the present situation which is "not so good"; and the responsibility of Hawaii, as a Christian center in the Pacific, towards the peoples bordering on that great ocean. Hawaii is a world in miniature. It can be studied more completely and more effectively than any larger unit. Such a conference should be composed of representatives from the various mission agencies now at work here, plus some noted Christians from the Orient".

This proposal at once met protest from some of those present. "It is", they said, "too narrow and restricted a plan. It should be broadened to include other lands in the Pacific area. Such a conference should take up the situation where the Institute of Pacific Relations leaves it and discuss, as that organization no longer does, the spiritual implications and problems of the life of Pacific peoples. We want, furthermore, a big conference which shall have worthy representatives from many lands. We need, also, some great man to set up the conference and devote all his time thereto."

Such matters as financial outlay were not much considered. The objection to multiplying conferences was waved aside by this enthusiastic group. Its aims and objectives, also, were not clearly defined. But because of these two points of view and the insufficiency of information along some lines, the conference finally voted to appoint a committee of nine "to plan for and carry out a conference in 1931 or 1932 as their investigations may prove desirable."

The following committee was then appointed: Mr. Emil Brendt, Mr. Roy Cameron, Rev. John P. Erdman, Rev. William H. Fry, D.D., Prof. T. Harada, Prof. S. C. Lee, Rt. Rev. Bishop S. H. Littell, James A. Morgan, M.D. and Mr. Theodore Richards.

Women of the Pacific Plan Forward

GERALDINE TOWNSEND FITCH

THE second Pan-Pacific Woman's Conference was held at Honolulu, August 9-23, 1930. One's interest in such a conference is divided between personalities and program. Among the outstanding women who attended were: Dame Rachel Crowley, chief of the Social Questions and Opium Traffic section of the League of Nations; Dr. Anna Cox Brinton of the Chair of Archaeology, Mills College, California, who was International Project Director for the section on Education in the conference; Miss Jean Begg, leader of the New Zealand delegation and International Project Director for Social Service, an expert in girls' work and general secretary of the Auckland Y.W.C.A.; Mrs. Bertha K. Landes, former and only *woman* mayor of the city of Seattle, Washington; Dr. Kameyo Sadakata of St. Luke's Hospital, Tokyo, who represented the Japanese Women's Medical Association and chaired the section on Health; Senora Consuelo de Aldag, Mexico's sole delegate at the conference; and, of course, many others.

In theory every country bordering on the Pacific is entitled to twenty-five delegates. *Practically* the countries who need the conference most had too few delegates to gain what they should from such an international gathering. The United States, Honolulu and Australia approximated a full delegation and thereby dominated the situation. The Oriental and Latin American countries, having few delegates, were inadequately represented and were almost wholly without arrangements to report back to the women of their several countries. For instance, China had four delegates,—three Chinese women and myself. All three of the Chinese women, however, were from the one city of Nanking. All three of them were going to the United States after the conference. I alone have returned to tell the tale! How can one foreign woman in the city of Shanghai reach the 250 millions of women in China? Now that a permanent association of Pan-Pacific women has been organized, it is incumbent upon it to find some means (whether by travel scholarships from a foundation or otherwise) to make the delegations *actually* as well as theoretically *more nearly equal* in order that the purpose of future conferences may not be defeated.

Nevertheless the women of the Pacific as represented at this gathering resolved to work for the following measures in their countries:

To reduce infant and maternal mortality by aiming to secure high standards of efficiency on the part of those attending child-birth.

To remove legal disabilities from the child born out of wedlock.

The recognition of both parents as having equal rights in the guardianship of children.

To extend and improve the system of children's courts and have a woman in attendance.

To determine nationality without discrimination on the grounds of sex.

To promote the welfare of indigenous peoples.

To see that jury duty is open to women electors on the same basis as for men.

To have the importance and need of getting qualified women into governmental office recognized.

To have methods of conciliation and arbitration adopted universally between nations to the complete exclusion of war.

To support the investigation of the League of Nations in the traffic in women and girls in Oriental countries.

To support the League of Nations' Child Welfare Committee and the Institute of Cinematography of Rome in their studies to improve films shown.

To see that film production, advertisements and exhibitions on trans-Pacific liners, railroads, travel bureaus and in theatres conform to national laws.

To have the system of block and blind booking of films stopped.

To urge the professional group in charge of pre-natal and welfare clinics to develop an appropriate educational technique.

To see that the work of experts be extended in pre-school education with accompanying programs for parent education.

To see that the creative and expressive arts of native peoples be fostered.

A self-perpetuating Pan-Pacific Women's Association was organized with provisional by-laws and the decision to hold conferences not oftener than every two and a half years, nor less frequently than every five. Conferences will be held in the different countries of the Association, but it was voted to hold the next in Honolulu in 1933. The important thing for China is that she have approximately her full representation at that time,—not only that women may return to all parts of the country to report and inspire, but also that China may make her own peculiar contribution to the creative discussion and pooling of international intelligence possible in such a conference.

Our Book Table

CHINA'S FARM PROBLEM

CHINESE FARM ECONOMY. BUCK, JOHN LOSSING. *Published for the University of Nanking and the China Council of the Institute of Pacific Relations, by the Willow Pattern Press, Shanghai, 1930. The Commercial Press, Sales Agent in China. Also published in the United States by The University of Chicago Press. Pp. XII plus 477, including Appendices I-IV.*

This is a study of farm management, farm tenancy, food consumption, and standards of living on 2866 farms in 17 localities of 7 provinces of China. "The method used was the survey method, in which the inclusion of a large number of farms offsets the disadvantage of no written records" (p. 1). Since "the farmers remember quite clearly the details of their previous year's business", although being too illiterate to keep written accounts, the bias is eliminated or accounted for, provided the sample is representative and the number of records large. The real question, the author holds, as to the value of this method of making agricultural surveys used in the West, is not one of the accuracy in a bookkeeping sense, but a question as to "whether or not the data correctly interpret the essential characteristics of the farming business (p. 1)." A sample schedule which calls for a record of the previous year's business is given in Appendix IV.

Eight different investigators collected the data from 1615 farms in North China—in Anhwei, Chihli, Honan, and Shansi Provinces; and seven others secured the data from 1251 farms in East Central China—also in Anhwei, Chekiang, Fukien, and Kiangsu provinces. About one-half of these data were collected by advanced students registered for credit in the University of Nanking and the remainder by paid assistants, over a period from April, 1921 to September, 1925. Since farmers are naturally suspicious of those who come inquiring into their private affairs and often withhold desired information or mislead the inquirers, "each investigator was native to the locality surveyed, was selected on the basis of his knowledge of farmers and farm conditions", and "was carefully instructed in the use of the schedule (p. 3)". "For all localities the investigators filled out a few schedules first and these were corrected and suggestions made before conducting the survey (p. 4)". And during the survey records were frequently sent back to the University for checking, and all doubtful ones discarded. The study includes a farm area of 8,500 hectares, or 21,000 acres, a capital investment of \$5,000,000.00 (Mex.), and a rural population of about 17,000 persons.

After an introductory chapter on methods, regional conditions, and definitions of terms used, one chapter is given to each of the following topics: farm layout and land utilization; the year's farm business; the best size of farm business; farm ownership and tenancy; crops; livestock and fertility maintenance; farm labor; the farm family and population; food consumption; standard of living; and a conclusion which summarizes the main features of the study.

There are 49 tables in Chapter Three alone, 26 in the Appendices, and enough more throughout the book to total between 125 and 150. Numerous graphs illustrate many of these tables. Correlations and measures of variability found in parts of the book add greatly to the value of the investigations for those who wish to check up on the statistical accuracy and to note trends, interrelationships, and reliability of the data.

The present reviewer has for some years tried to interest students of education in the multitude and magnitude of China's rural economic and social problems, especially as they affect the present and future of rural education. For those who, like him, are anxious to secure facts on the rural life of China, this book is a thesaurus of valuable information. It has been to Professor Buck and his coworkers that we have had to look for much of such first-hand information on rural China, such as we find in his *Bulletins on various topics* and his *Economic and Social Survey of 104 Farms at Wuhu* (Parts I and II) and his *Survey of Farms in Yen Shan County, Chihli*. Hence, for this more comprehensive treatment we are even further indebted to Professor Buck and his group.

Physicians will turn with interest to the chapter on food consumption diets, etc.; sociologists, to the chapters on the farm family and population, farm labor, and standard of living; while the agriculturist, the economist, the educator, the missionary, and the public official of China should all find materials and facts to challenge their attention. Such an investigation should be a stimulation to others of us to promote more fact-finding investigations into rural life from the social, economic, educational, and scientific sides. Especially should the middle school and college students of China be inducted into such scientific studies.

Only a limited number of statements from the summary chapter can be incorporated in this review. The most important ones follow. The unfenced, scattered plots of land, chiefly inherited, are difficult of management from the farmsteads located in the villages or hamlets. The area of the farm, while small, is not as small as it at first appears, because much of the land produces two crops a year, all food or fibre crops, for direct human utilization, instead of making food for animals. Farm land is generally worked by owners, about one-fifth by tenants, and another one-fifth by part owners. "Systems of rent are quite similar to those found in other countries". Rents, however, should be reduced over one-fifth of the present rate. Although the Chinese farmer contributes chiefly labor as opposed to the western farmer's capital and equipment, he uses only a relatively small amount of the labor of the two men, on the average, who farm the limited amount of land. More intense methods of farming would enlarge the business. Although the production is remarkably equal in *quantity per unit of land*, as between China and the United States, the *production per unit of labor* in the States is "apparently at least twenty-five fold greater". China needs to learn better use of her man power. Farm profits are pitifully small. And in order to improve these conditions, it is necessary to secure credit at reasonable rates of interest.

Neither colonization nor the withdrawal of rural people to city industries will remedy the too small size of farms. "The best future solution . . . seems to be in some method of population control and the best immediate solution, more intensive *methods* of raising crops that produce more food per unit of land". Despite the valuable practical methods of farming discovered by the trial and error method, the Chinese farmers can be helped immensely by scientific methods in adjustment of cropping systems to changing market demands and prices, to dietary needs, to soil and climatic conditions; in procuring better seeds, controlling pests and insects, and intensive methods of fertilization and cultivation. Improved transportation, credit, and better marketing facilities would make for more and better products.

The standard of living is low because of the small size of business and the overcrowded population. Sanitation is poor. Diet lacks variety, mainly in fruits and vegetables, especially in North China. A more direct utilization of grains and soybeans is advocated. The mental and recreational life are especially in need of enrichment.

The results of this study need to be related to the causes of famines. Control of rivers, irrigation, and afforestation need more attention as helps to the solution of famine problems.

We highly commend Professor Buck's book to all those interested in China and the welfare of her millions of rural folk.

C. H. W.

MISSIONARY LEGALITIES

THE INTERNATIONAL ASPECT OF THE MISSIONARY MOVEMENT IN CHINA. CHAO-KWANG WU. *Johns Hopkins Press, Baltimore, Md., U.S.A. and Humphrey Milford, Oxford University Press, London. English price 11/- net.*

The title of this book is hardly appropriate. It says, as a matter of fact, very little about the "International" significance of either missionaries or the "Missionary Movement". The author does, it is true, express appreciation of the educational contribution of the missionary movement to China and of the activities of such missionaries as Dr. Timothy Richard and Bishop Bashford in attempting to improve the position of China in her international struggle. But for by far the most of its contents the title might more appropriately be, "The Political (or Legal) Aspect of the Missionary Movement in China".

To read this study is to understand more clearly the political involvements and significance of what many of its ardent advocates like to claim is *purely* a spiritual movement. The French claim to the right to protect *all* Catholic missionaries, resented by some other nations, and Catholic interference with officials in the protection of converts were, in this author's mind, major causes for foreign diplomatic encroachments upon the rights and sovereignty of China though he tries to deal with all this ironically. Protestant missionaries have shared in the creation of these causes as they were prominent in actual diplomatic service and in the urging and framing of the famous (or is it infamous?) "toleration" clauses in the treaties. It is evident, however, that the missionaries while they have not in the past hesitated to use diplomatic agencies to further their own ends are not legalists. They have gone ahead and pushed their work without a strict regard either for the legal aspect of rights when obtained or for the inherent rights of the Chinese Government concerned. That much one must in fairness grant. Some of the legal snarls resulting therefrom are set forth in this book.

Incidentally the author raises—perhaps for the first time—the question of whether the "Missionary Movement" has any legal right to establish schools and thus set up what became in reality a series of national cultural invasions. It is probably true to say that the early missionaries, who endeavored to secure certain legal privileges, never envisaged what ultimately happened in this regard. Perhaps one must admit, also, that strictly speaking the legal basis of missionary education is hazy. That missionary educational effort has, however, been welcomed by Chinese in the past and is not objured by all in the present is also true. That gives it moral justification. But it is well to keep in mind that as legalities go its position is, to say the least,

doubtful. What, for instance, would be the position of the Buddhists in the United States if they had attempted a similar move therein? This question the author does not raise. To recall it, however, enables one to be patient with his outspoken discussion of the legal position of mission schools.

Like all legal situations this discussion of the missionary movement does not escape the lawyer's problem of determining the actual legalities involved. On page 54 we read that Chinese Christians are "free from persecution on account of their religion"; then again on page 52, "the fact that a Chinese is a Christian does not in any way modify his legal status". Yet earlier on page 26 we read, "The Chinese Government has the *unyielded sovereign right* (italics ours) to prohibit Chinese Christians from enjoying certain rights and privileges granted to the Chinese of other faiths". This statement, in a subtle way, implies that the legal position of a Christian does not remain unmodified though it might mean also that governments are a law unto themselves in this and all other regards. How this subtle possibility may become an actuality is seen in recent action of the Executive Committee of the Shanghai *Tang-pu* wherein it is recommended that:—"As from 1930, graduates of *Christian* (italics ours) schools shall not receive treatment on an equal basis with graduates of non-Christian schools". This only needs to become a government action to involve a real loss of inherent right to students in Christian schools. Has the Government, on the basis of the statement made above, the "unyielded sovereign right" to do this? But perhaps the author did not foresee how far some of his countrymen might wish to go.

To read this volume is, on the one hand, for a modern missionary to wish that his forebears had kept clear of politics. On the other hand he wishes that present-day missionaries would recognize that they are a political as well as a religious problem wherever they go and are therefore under obligation to strive to put their political position on the highest religious basis.

One general conclusion a modern missionary feels led to draw after reading this account of the struggle of Christianity in China with political legalities is that the future of Christianity in China will never be settled on the basis of legalities. Such a volume, therefore, while illuminating as to the tortuous legal road the "Missionary Movement" has travelled throws no light on its future. But it is rare indeed that the prophet and the research student are found together in one person.

Incidentally this book is fairly well documented and frequent references are made to the CHINESE RECORDER in this connection.

THE LOTUS SUTRA

THE LOTUS OF THE WONDERFUL LAW. By W. E. SOOTHILL. Pp. 275 with 13 illustrations. The Clarendon Press, Oxford. 15/ net.

The Lotus Sutra of the Wonderful, or Mystic, Law is said to be the most important religious book of the Far East. It has been described as the Gospel of half Asia. Dr. Timothy Richard says: "Though Buddhism has twelve different sects, yet I found the Lotus Scripture on the lecterns of every Buddhist temple I visited. It is also the chief Scripture in the Tiendai School of Buddhism in China, and is therefore the chief source of consolation to the many millions of Buddhists in the Far East." Dr. Kenneth

J. Saunders has expressed his opinion: ". . . that the three most influential religious books in the world are the Gospel of St. John, The Bhagavadgita, and the Lotus Sutra, and that what the Gospel of St. John is to the Christian and the Bhagavadgita to the Hindu, such is the Lotus to the Buddhist in the Far East." In describing the difference between lower and higher Buddhism or Hinayana and Mahayana the author says: "Mind to both was the supreme factor. But though mind was fundamental to his doctrine, Sakyamuni, according to the Orthodox school, recognized no Mind behind mind. Like Socrates he treated, and was justified in treating, the theistic conceptions of his day as of inferior value. He did not deny the existence of the gods, but placed them beneath the position attained by a Buddha, that is a truly enlightened man, This Mindless system is entirely changed in Mahayanism, in which the Eternal Buddha, who may be described as the Eternal Mind and Eternal Soul, becomes the very foundation of the new structure." The power of spiritual omnipresence of the Tathagata, or Buddha, is thus beautifully described in Chapter X of the Lotus Sutra: "The Dwelling of the Tathagata is the great compassionate heart within all living beings; the Robe of the Tathagata is the gentle and forbearing heart; The Throne of the Tathagata is the spirituality of all existence". . . . "Though I am in another domain, yet will I reveal myself from time to time to the preacher of The Lotus. If he forgets any detail of this Sutra I will return and tell him, so that he may perfectly possess it." "The Eternal Buddha limits his omnipotence by the freewill of his offspring. He may not, for instance, use force to save them." "In Mahayanism the atman or immortal soul is restored, and is no longer karma or character without continued personality—merely the progressive resultant of all previous deeds in infinite past existences. While cause and effect remain in the ethical realm, factors of saving power and even of something resembling works of supererogation are introduced. These are not opposed to the law of causation but fulfil it vicariously, or by a process of substitution." "According to the teaching of The Lotus, while the earthly Buddha did, until near his end, teach the law of salvation by works, it was only because his disciples were earth-bound and their spiritual eyes were not yet opened, nor as yet could be opened. The author knows well that he is introducing a revolution in Buddhism. He sees clearly that the new doctrine of salvation by Faith as the ultimate, indeed the only way, or vehicle, is a very different method from that which in India was accepted as the doctrine of Sakyamuni." "A permanent personal soul has taken the place of the Buddha's anatman, or no-soul. The bundle of sensations is no longer a temporary organism dissolved at death, but an entity personal and lasting. To the school which postulates Nirvana as the final extinction of existence, the Mahayanist opposes the doctrine of eternal life." "In Mahayana, especially as portrayed in The Lotus Sutra, we have a dramatic presentation, reminding us of the Revelation of St. John at Patmos, with his vision of "One like unto the Son of Man" who was yet "Alpha and Omega", "The first and the last", together with the angels and the heavenly host, the sealed book, the vials, and so on. In this great Sutra we have a dramatic presentation of a glorified earthly Buddha, who is yet a Buddha from of old, an eternal Buddha, together with an incalculable host of Buddhas and of all intelligent beings in the universe, assembled at a vast meeting in the sky, when the revelation of the last and ultimate Lotus doctrine is made. The whole is the creation of a brilliant dramatist whose name is unknown, but who has

left behind if not the greatest, then one of the greatest religious dramas in the world."

Probably no work in literature has displayed such unlimited stretches of the imagination as are presented in this book. Time, space and number are presented in such stupendous figures that one is almost overwhelmed by them. No astronomer of modern times in computing the distances of space has ever surpassed the computations of this author. The doctrine of salvation by faith and its method of presentation are especially interesting to the Protestant reader. It is a book which every missionary in China should possess in order better to understand the appeal of Buddhism to the Chinese mind.

R. F. F.

"CHINA'S REVOLUTION FROM THE INSIDE." R. Y. LO. *Abington Press, New York.*
307 pages. Price U.S. \$2.00.

The author of this book is so widely known to all the readers of the *RECORDER* that no introduction is necessary. He has written in an interesting style. The material is arranged so as to hold one's interest, and facts are presented with commendable impartiality and accuracy.

The reviewer is inclined to challenge only one statement. On page 125, Dr. Lo excepts the north-western territory of China under the control of Feng Yu-hsiang from the general recrudescence in poppy culture and opium traffic. Feng Yu-hsiang himself compelled the Chamber of Commerce in Kaifeng to purchase the opium which his army had brought with them from the north-western territory. He excused this action on the plea that funds were needed for military purposes.

There may be very little in this book that is new to those who have spent the last decade in China. But one finds it very interesting to have one's memory refreshed. The first chapter gives a very fine sketch of the first eighteen years of the Chinese revolution. The remaining chapters deal with secondary movements within the revolution, such as the new thought movement, the student movement, the anti-illiteracy movement, the anti-opium movement, the Nationalist movement, the labor movement, the peasant movement, the women's movement, the Christian movement. There is no volume which the reviewer can more heartily recommend to a missionary about to go on furlough to read than "China's Revolution from the Inside" by Dr. R. Y. Lo.

A. R. K.

Correspondence

Aim of the Five Year Movement

To the Editor of

The Chinese Recorder.

DEAR SIR:—There has been much said on the Five Year Movement in the *RECORDER* and other publications. I would like to add another thought. I have attended five dif-

ferent conferences in the last few months. In each the Five Year Movement was prominent, with N.C.C. members presenting the theme thereof. I have been thinking deeply thereon. Is the national Five Year Movement, as now promoted, the solution to our present problem? Is the heart of the problem met in the six points emphasized by the

N.C.C.? Is the motto driving at the one central goal? As one who is ready to work hard for the cause of the Church in China, and who is ready to work with the Five Year Movement may I be permitted to say kindly that I feel it is *not*!

One must see the risen Christ; see ourselves as new personalities in Him, experience his life in the whole of one's life, and through service preach the love of God which is made manifest in our own lives if we are to be a force in a great forward movement for a deepened and strengthened spiritual life. One *must see the Christ for the sake of others*. This theme does not stand out sufficiently in the presentation of the Five Year Movement to make it forcible enough to result in action which meets life's problems as they are and goes through them with a solution which is adequate! This vision of Christ for the sake of others must be brought to people's attention in such a way as to inspire an active desire for inner spiritual growth. They must also keep growing in the spiritual life, because they are the only Bible many people read and they must read the richest chapters of the Bible in us, in our daily lives. This is the only emphasis that can safely be presented in the attempt to increase church membership. Numbers dare not be spoken of and baptism should not be urged by the missionary; these things are so easily misunderstood. The very joy of the abundance of such a life must drive us on in a growth for the sake of the greater joy we can give to others. This must be the growing experience of every missionary and every Chinese Christian. Christian lives must not become stale if they are to manifest power. But emphasis on membership often leads toward just such a stale life!

We must have a vision of Christ, and a vision of what his life can be in ourselves and for every other person, before there can be a motive power within us to move forward. All of religion cannot be taught; a vision must be caught. Our vision of an abundant life will drive us on to bring others to Christ. Nothing else needs be made prominent, and if made prominent will darken this viewpoint. When we have had this vision, which enlarges as we move forward, then we are ready to press on in the activities which enrich life. But this vision is not gotten only as we are pressing on. It is a mountain climb. The farther up we go the farther we see. The vision presents the challenge and the inner life presents the stimulus for our own development in order to press on in religious education that we may the better *serve others*. It reaches every detail of everyday life in the concrete.

We seek to increase the number of members in the Church only because we want them to see the vision we have seen, and enjoy the life we are enjoying; and we must make this clear to the people, for any other motive is superficial. We seek to make all people literate because it adds so much to their lives, and opens up such a storehouse of treasures that they have no other way of getting. We strive for a more intensive evangelism because we cannot help ourselves. Evangelism gets at the heart of the problem of life, it touches the soul of man, it deals with *all* of him; and includes all learning, all culture, all activity, and all truth. We must be evangelists because we cannot help ourselves, and are driven by a conviction from within that is so imperative that it cannot be suppressed. Such an evangelism will help people to face life and will appeal to the soul of man in this modern troubled age. It will

produce symmetrical Christian growth. One must just *be born* into the kingdom of God and then *just grow*. Growth is getting experience. It is slow but steady and sure. Numbers will not increase rapidly but it will bring forth Christlike people and we need not fear that they will turn anti-Christian. The Five Year Movement must, to my mind, present just such a Christian life and expect just a steady slow growth with little that is spectacular. We do not want a mushroom growth!

Such a goal for evangelism urges me on to DO and to DARE for it deals with growth in personality rather than in numbers or enlightenment for the sake of the one enlightened. This viewpoint presents a challenge to suffer all things, even to the drinking of the dregs of the cup, bearing the cross and being nailed to it. This challenge presses us on in hardships and we attain heights that never could be attained without the urge one gets from such a viewpoint of evangelism and life in Christ.

To my mind this character-building step for the sake of others is the first step, the last step, the only step, in the Five Year Movement. Religious education, increase in numbers and literacy all come in as sub-points to help the life on

toward its goal. One cannot really live close to Christ and not bring his friends along. With this vision and motive, service is not only not hard, it is sweet. Without it labor is hard and practically in vain, for the objective is outward and is not impelled from a life within. Without it one is easily side-tracked and has not the depth of soul and conviction of heart which will carry him through to the last. People must be shown the difficulty of living a Christian life before they are brought into it. They must come with their eyes open. They *must think through* before they come. We must strive only for changed lives.

I am sure the N.C.C. has this same idea. But it seems that the heart of the problem has not been expressed in terms that stand clearly for Christian living and experience. The *Christian living* viewpoint has not been made sufficiently prominent to drive the point home. I fear people will dwell on increase in numbers, literacy, and religious education for the sake of those taught, a motive which will kill the spirit of the Master in their lives. I wish, therefore, that the purpose of the Five Year Movement could be restated.

Most sincerely,
NETTIE M. SENGEL.

Work and Workers

Sun Yat Sen and Christianity.—During 1912 Dr. Sun's three children were attendants on the Sunday school of the First Baptist Church in Berkeley, California. Yuan Shi Kai also, we have been informed, placed his children in Methodist Sunday schools that they might get Christian training. They not

long since a funeral service was held for Dr. Sun conducted by well-known Christians and in full accordance with Christian ideas. This was, we understand, all carried out according to the express wishes of Dr. Sun. We hope later to publish an account of this service.

International Cooperation.—Dr. Warren S. Thompson, Director of the Scripps Foundation for Research in Population Problems arrived this month to spend a year at Nanking University to assist on a Land Utilization project. Professor Richard H. Tawney of the University of London and author of various important books on industrial and agricultural problems arrives in November. His special purpose is to make a study of agricultural and industrial developments in China for the Institute of Pacific Relations. While here he will lecture to and confer with various groups interested in these problems.

Catholic Missionaries Captured.—Under date of September 25, 1930 *Fides Service* reported that Fathers Hidalgo and Avito of the Vicariate of Anking were held prisoners by bandits. The Vicar Apostolic of Hankow also reported that Father Pacific Marchesini had been captured by brigands. Father Louis Brugnetti of the Vicariate of Nanyang, Honan, a veteran of some twenty years in China, was also taken prisoner on August 15, 1930. In the vicinity of Ichang Fathers Ly, Tche and Tien, all Chinese priests, were attacked by bandits. They escaped but their home was destroyed. In the Vicariate of Kaifeng, Honan, while individual military officers have shown themselves friendly there have nevertheless been numerous acts of "villainous disrespect" to churches and images.

Drug Suicides.—The Lester Chinese Hospital, Shanghai, in its annual report for 1929, states that the number of attempted Chinese suicides is about the same as last year but with an increase in the number of men concerned and a corresponding decrease in the num-

ber of women. Of perhaps equal significance with this fact is the decrease in the use of opium as a means of shuffling off a life that has become distasteful and an increase in the use of the many "synthetic hypnotics" (foreign) now available. Such drugs as Medinal, Adalin, Veronal have large sales in the drug stores being both comparatively cheap and easy to obtain. Against the use of these drugs there is at present apparently little legislation. As existing legislation against opium and its immediate derivatives becomes more effective the need for legislation against these now easily obtainable substitutes will become increasingly necessary.

Chinese Catholic Youth Association Issues Manifesto Against Educational Regulations.—On August 22, 1930, the Chinese Catholic Youth Association, with headquarters at Peiping, issued the following statement;—"The Catholic young men and young women of China, the 284,793 Catholic students of China and all those who study abroad, protest against the intolerance of the National Government in (regards) to the educational question. The decrees which forbid the study of religion and the holding of religious ceremonies in our schools of China are directly against the natural law, the Chinese Constitution, the principles of Sun Yat Sen and the liberty of citizens of the Chinese Republic. We desire that religion be taught without hindrance in all our schools. We desire freely to pay honor in our schools to the God whom we love, the God who has created heaven and earth. No human power has the right to prevent us from following our conscience. We demand to the very limit our rights of Chinese citizenship."

A Sunday School Promotion Society.—The Sunday School Promotion Society, of Shanghai, a voluntary and independent Chinese organization, recently held its Tenth Anniversary. In April, 1920, the movement was started by the Social Service Committee of the Y.M.C.A. Its first Sunday School was started soon after that date. At its tenth anniversary nine schools were reported with an average attendance of 800 and an aggregate enrollment during the ten years of 3,000. The funds and teachers were secured on a voluntary basis. The students come from all classes of society and the teachers are church members and enquirers. Over a hundred students have entered the church after a period as enquirers. At one time the society had nine sub-committees and published its own bulletin. A teacher's training class was organized under the leadership of various Chinese Christians. The topics studied were Child Nurture, Methods of Religious Education and Cardinal Doctrines of the Bible. As a result of interest and participation in this work one Chinese business man resigned his position and spent four years in the North China Theological Seminary. Special attention has been paid to the spiritual life of the teachers.

Helping the Chinese Farmer.—Yenching University, Peiping, has sought through its Agricultural Experiment Station to make farming in China more effective. It owns two farms aggregating 1,664 mou. Experiments with dairy animals have led to a larger Chinese use of beef and milk. For these dairy cattle there has been considerable demand. A dairy man's school gives instruction in sanitation, feeds and management. Most encouraging results have at-

tended attempts to improve hogs. White Leghorn chickens have been distributed. One farm presented eggs to the farmers to the extent that now most of the contiguous farms have the Leghorns. Incubators are so popular that between 250 and 400 will be distributed before the next hatching season. Various kinds of foreign fruit trees have also been introduced. Some 7,000 trees of all sorts will be distributed this winter and next year 5,000 peach, 2,000 pear and a few persimmons. So many farmers and farmer's organizations have written in for advice as regards pest and insect control that a special month will be devoted to meeting their need. Something, also, has been done in experimenting with and studying various kinds of grain and cotton. Thus is one Christian institution endeavoring to help reconstruct China's rural life.

Position of Churches in China.—

"Churches are not affected by the recent regulation of the Chinese Government prohibiting all religious education in the schools, it was revealed in an order to the Chekiang Provincial Department of Education in answer to an inquiry from the department.

"According to the order, reports the Kuo Min Agency, churches, temples and other religious organs which are established solely for the purpose of propagating and spreading religious doctrines are not subject to restrictions imposed by the regulation relating to religious education. Where, however, any religious body establishes institutions, which, although not bearing the name of schools, impart a general education to the pupils, such institutions shall be subject to the educational regulations.

"The Ministry disapproves the proposal of the Department that all children under the age of thirteen should be expressly prohibited from attending any religious service, pointing out that such a measure is contrary to the principle of religious toleration as well as China's commitments to foreign States. Parents should, however, be urged to send their children, below the age of thirteen, to registered or government schools to receive an education free from religious bias." *Fides Service*, September 18, 1930.

Forward Movement in China Inland Mission.—The China Inland Mission began, a year ago, a Forward Movement to evangelise the unreached parts of their present field, and of any parts of China still unoccupied by Protestant Missions. For this work, they issued an appeal to the home lands for prayer for two hundred new missionaries in two years. Over thirty of these came out last season, and over fifty are expected this autumn, and it is hoped that the rest will come out next autumn. Some twenty odd new central stations have been opened and occupied during the past year or so, principally in West and North West China, the missionaries in these being the new workers with some senior workers of experience. It is hoped to extend the work in the far North West in Shinkiang, also into Mongolia and Manchuria. This same Mission finding their present premises on Woosung Road, Shanghai, too small, have secured a larger site, and are now erecting larger buildings, on Sinza Road, with funds especially given for this purpose. The work of the Mission is going on, much as usual, in most of its stations, but in Honan, Hunan, and Kiangsi, inland work has been much hinder-

ed by fighting, bandits, etc. In Kiangsi all the thirty inland central stations have been evacuated by foreign workers, except five, though the regular services are carried on in most of these by Chinese workers. In a few, however, all meetings are forbidden by Communist organizations.

The "Christian" General Pays Back and Pays up.—"When the so-called "Christian" General was about to evacuate the city of Tunghsien, thirteen miles east of Peking, being driven out by the armies of Chang Tso Lin, the Mukden War Lord, he asked the merchants of the small city for \$40,000 to help defray the expenses of evacuation, promising that if it was not needed he would return it. As history shows no record of such a promise being kept by a defeated general it was scarcely noticed by the gentry of the city. But when the sum was handed back by the Christian General a few days before he left, with the word that he had found it unnecessary to the evacuation, it was noted with surprise as something unique in their experience if not in all history. When he left Peking he was indebted to the American Bible Society to the extent, I believe, of \$16,000, for Bibles and hymn books used in the army. A month or so later he sent across no-man's land in some way the full amount in cash. This was the beginning of his disastrous retreat to the west of Shansi, when out of 6,000 men in one command, with whom he suffered, 2,000 died of cold and hunger in the famine-stricken regions. Those who contribute the quotation marks to the epithet attached to his name when publishing the alleged treacheries of which the world believes him to be guilty might in fairness also publish some of the numerous fact:

of this nature which may well be credited to the spiritual account of missions. Whether he was double-crosser or double-crossee, betrayer or betrayed, a liability or an asset to missions may still be in doubt, but many acts of genuine moral value should be acknowledged rather than ignored."

Recent Roman Catholic Events.

—Father Waguette, a missionary from Paris, was captured by bandits on March 23, 1930. He was recently released . . . On July 20, 1930, Father Raphael Cazzanelli was installed as head of the new mission in Hwangchow, Hupeh. The roaring of cannon and crackling of machine guns, marking a battle between "Communists" and the military taking place about three miles away, added piquancy and uncertainty to the ceremony. The town in which this took place was temporarily saved by the defeat of the "Communists." Father Ly, a Chinese priest, was captured by the "Communists" on his way to this installation. He was released through the efforts of a Chinese woman interested in the Catholic religion . . . At about the same time Right Reverend Monsignor Cuthbert O'Gara was installed as Prefect of the new Prefecture of Shenchow, Hunan. The drumming of near-by battles also affected this ceremony. Many missionaries were prevented from attending thereupon by bandits threatening the roads . . . Some time since His Lordship August Fiorentini wrote to Marshall Yen Hsi-shan requesting that Church property in Honan, taken over by the Marshal's army, be evacuated and returned. To this request Marshal Yen replied that, "the great benefit of the Catholic Church having been proven and the good the Catholic Church has always done and continues to do being

known by all, orders would be immediately given that the occupied properties be directly evacuated." These orders were promptly carried out . . . Pius XI recently sent 60,000 lire to the Apostolic Delegation in Peiping to be distributed in the Apostolic Vicariate of Sianfu amongst those whose crops have been destroyed by locusts . . . During the summer disturbances in Central China the Acting Bishop of the Roman Catholic Mission instructed his people to obey orders from Bishop Gilman of the Anglican Mission.

The Thrills of Famine Relief.—

Mr. G. Findley Andrew of the China Inland Mission has recently completed "six thrilling months of constructive famine relief" work. In Kansu he surveyed mountain districts with a view to increasing the water supply for contiguous farming communities. As a result one district alone found its water increased 100 to 200 percent, 200 square miles being benefited thereby. Then he filled in the trenches dug during the recent Mohammedan rebellion, many of which were sixty feet wide. The farmers could not fill them in. But by the wise use of famine relief money these erstwhile holes became tillable and produced crops. In fourteen hsien 30,000 men were given direct relief, at least 100,000 persons thus being benefited. Three hundred and fifty miles of road were built or reconditioned, bridges constructed and rivers bunded to prevent the collapse of valuable farming soil. Frequently Mr. Andrew came up against the bandits. He is prepared to maintain, however, that "famine and brigandage are inseparable." At one time he was besieged for two days by an attacking horde of bandits numbering 2,000. Of these at least seventy-five percent were famine refugees.

Again he came into touch with a bandit army of 12,000 which covered the hills around. But it became clear that this "army" was largely composed of people who had "lost their all in years of famine." One district in Kansu has been notorious for centuries as the "best brigand-producing area of the province." Yet given a chance these people proved to be good workers. Twice, it is true, bandits got hold of famine funds. One band raided a city and took \$3,500. But the head bandit, a Mohammedan, when informed, kept assiduously at work until the money was returned. Undisciplined soldiers killed a Chinese famine relief assistant and got away with \$1,000. The money was recovered in a week. Many reformed bandits have been employed by Mr. Andrew. "The horrors of famine are no longer as apparent as they once were," he reported. Nevertheless many distressing stories can still be told. With the coming of cold weather the problem of rehabilitation becomes more difficult and is, in any event, far from being solved. \$15,000 dollars was saved for relief work through the aid of Tientsin representatives of the Kansu merchants.

West China Christian Union University in Difficulties.—For some time the University has tried to close its own private roads by erecting walls in connection therewith. Though previous attempts had been opposed the three military leaders of Western Szechuan had issued proclamations permitting their construction and forbidding molestation thereof. The walls in question are no higher than a man's shoulders and only one brick thick, not nearly as high nor as thick as the walls surrounding other educational institutions in the city of Chengtu. During the

absence of the Faculty on summer vacation agitators got busy. Twenty local newspapers united in baiting the missionary and the Chinese left in charge of the institution. The accusation they widely proclaimed was that those in charge of the institution were attempting to establish a walled concession in the Szechuan capital. Since the very highest authorities had urged the building of the walls and given permission therefor the institution overlooked the securing of an official record of permission. On this oversight the agitators hammered. Thus various people in official capacity had assured the institution that it might go ahead. On July 25th, 1930, however, the Press Union sent the University an ultimatum giving its authorities twenty-four hours in which to tear down the wall. The formation at this time of societies with various names furnished the newspapers with the idea that there was a widespread and enlightened public opposition to the University. One paper, for instance, listed forty-nine such organizations as having sent delegates to a mass meeting. On July 26th a mob entered the campus and plastered all the walls of the buildings with placards. They also tore down small sections of the wall. The military guard stationed on the campus did nothing to prevent this on the basis of lacking orders explicitly covering these violations of the orders of their generals. This immunity encouraged the mob to gather again on August 1st. On that date several hundred assembled and pushed down more of the wall. On August 6th, another mob, reported in the local press as numbering two thousand, broke down a university gate and tore down yet another section of the walls. The guards did nothing more than fire a salute into the air and arrest

one man. This last mob marched off with banners flying, using red chalk to write pseudo-patriotic slogans wherever possible.—Taken from *West China Missionary News*, September, 1930.

"The Sack of Changsha."—The Reds held Changsha from July 27 to August 5, 1930. Terror dominated the city during those days, being at its height the first night, when twenty-three separate fires were counted. "That night was a hell on earth." Spitting bullets and surging mobs dominated the streets. Looters, also, were busy, one crowd of them sometimes looting another. "The debacle was so awful that it is unbelievable." The Hunan troops preferred not to fight. For that reason the small force of Reds—about two hundred—which came first on the scene easily organized frightful destruction. The Reds had, it was noted, some returned students (from Continental Europe) in their high command and their main forces entered the city to the tune of three brass bands. The total material loss alone was estimated by the Chamber of Commerce to be \$15,000,000. Though the affair was motivated by a particularly anti-Christian animus yet the city at large lost thirty times as much as the foreigners—mostly missionaries—concerned. Only three missions were actually burned but most of them were thoroughly looted. Among the other public buildings burned down was that of the Japanese Consulate. The Chinese Government promptly acknowledged responsibility and offered compensation for all foreign losses. The local Chamber of Commerce came forward with \$700,000 in return for a guarantee that burning and looting should stop. This move was largely effective. The

Anglicans lost about \$80,000 and the Presbyterians about \$110,000 in mission and personal effects. Chinese Christians in several cases stood loyally by and helped stave off some of the dire effects of the orgy of destruction. A Presbyterian Bible woman probably saved the life of Rev. W. H. Lingle by her "great courage and resource in hiding him and getting him away." A "quiet little teacher at Yale-in-China organized twenty-five servants and ten students into guards, who held the Yale campus inviolate." A clever servant also slipped the loot taken from one basket to another, thus saving about eighty percent of it. A Christian woman on the Anglican compound hid the Catechist's family in her own house and then hunted up other refugees. A servant in an Anglican missionary family "by nothing less than heroic efforts" saved mission property to the value of \$30,000. Other instances of a like nature occurred. These few notes are taken from *The Newsletter*, District of Hankow, September and October, 1930.

To Missionary Book Purchasers.

—It will be of interest to the missionary body to know, if they have not already been informed, that the book business of The Mission Book Company was transferred, on June 30, 1930 to the Kwang Hsueh Publishing House. The shipping, household, and miscellaneous purchase departments can well be attended to by the various commercial agencies in Shanghai who specialize in the work, but we are glad to know that the book-selling work which was so long carried on by the Mission Book Company is now being attended to by Miss McNeely, of the Kwang Hsueh Publishing House, 44 Peking Road, and her capable staff.

A Tribute

We share in the feelings of shock and the sympathy caused by the recent tragic death, at the hands of "Communists" near Shangmei, Fukien, of Miss E. J. Harrison and Miss E. Nettleton, both members of the Fukien Mission of the Church Missionary Society. Though the actual mode of their execution is still somewhat uncertain it was, as all such tragedies are, marked by inhuman ferocity. The motives that brought about their cruel end are also somewhat obscure. One report has it that they were the victims of the revenge sought by their captors because of an attack on their lair: another states that the ransom money being sent in for their release was stolen from the go-between with the result that the innocent captives suffered therefor. It is clear that for three months they were held captive with all that such duration might mean to such gentle spirits as they in the way of protracted anguish and persecution. During this time persistent efforts were made for their release but without avail. Perhaps their untimely and disturbing end is the fruit of political and revolutionary motives and unleashed violence more than of any particular attitude towards their religious beliefs as such. On the one hand they were martyrs to ideals of service to which their captors and executors were insensible: on the other hand they were the victims of reckless and ruthless human violence. Perhaps in time some fruit of their lives will appear out of what now seems a quite meaningless instance of cruelty. Both ladies had served the Chinese long and well, Miss Harrison for thirty-four years and Miss Nettleton for twenty-two years. This, together with others who knew them, we shall not forget. With the tragic grief of their Mission and Chinese and foreign friends we sympathize deeply. But after all what more can we say than He whom they both served said once under quite similar circumstances of his captors and executors, "They know not what they do." Judging their spirits by their lives we are sure that could they still speak to us who mourn over them they would in gentle tones remind us of these very words. We grieve at their passing and hope that something in the manner of it may yet remind those who vented their passions upon them of the Christian spirit and love in which they lived and died.

Notes on Contributors

Professor T. C. CHAO is on the staff of Yenching University, Peiping.

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Mr. S. C. LEUNG was formerly General Secretary of the Canton Y.M.C.A. He has recently joined the staff of the National Committee of Y.M.C.A.'s in China.

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Rev. WM. R. STOBIE is a member of the United Methodist Mission, Wenchow, Chekiang.

Rev. P. M. SCOTT, M.A., is a member of the Church of England Mission, located in Tatung, Shansi. He arrived in China in 1909.

Mrs. G. W. MARSHALL is a member of the American Presbyterian Mission (North), located in Sheklung, Tung. She arrived in China in 1896.

Rev. DAVID C. GRAHAM, A.M., M.A., B.D., Ph.D., is a missionary of the American Baptist Foreign Missionary Society, located in Suifu, Szechuan.

Mr. KENNETH SAUNDERS is on the staff of the Pacific School of Religion, Berkeley, California, U.S.A. He is at present visiting China.

Rev. NORMAN C. SCHENCK is a secretary of the Board of the Hawaiian Evangelical Association, Honolulu, Hawaii. T.H.

Mrs. G. F. (GERALDINE TOWNSEND) FITCH attended the Pan-Pacific Women's Conference held in Honolulu in August, 1930. She arrived in China in 1919.

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